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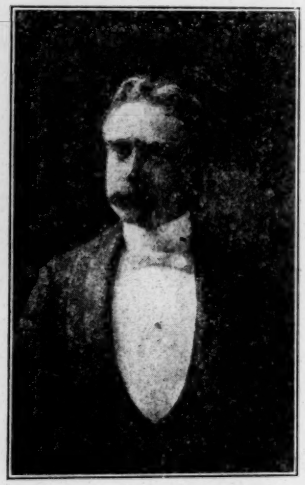

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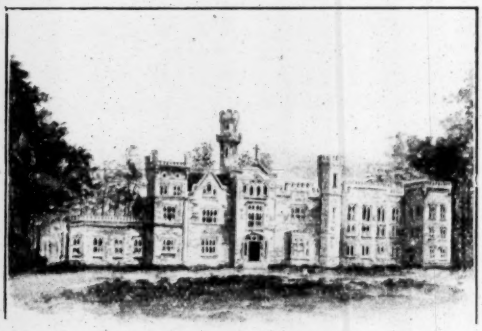

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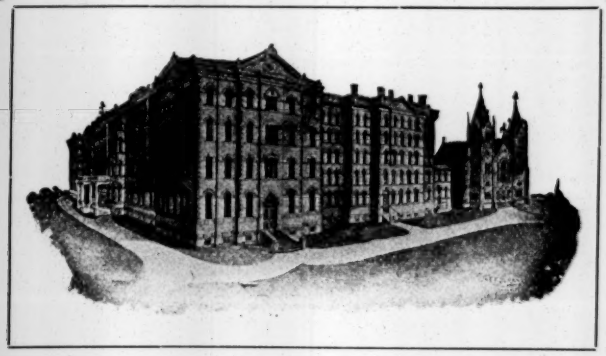

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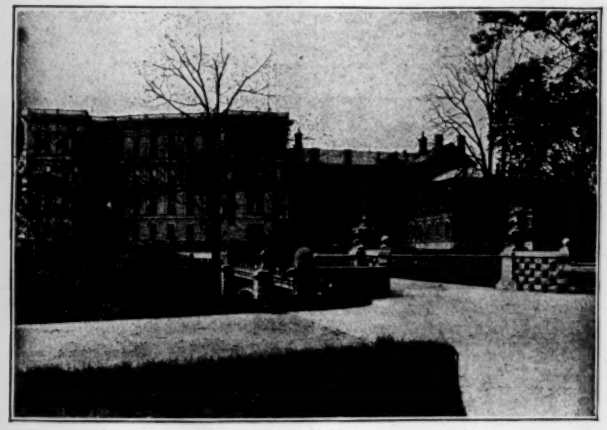

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. II.—(XXXII).—APRIL, 1905.—NO. 4.

THE EASTER SEPULCHRE.

BY decrees dated December 7, 1844, and December 15, 1896, the Sacred Congregation of Rites forbade the impressing of a seal on the tabernacle of the "Altar of Repose" or "Sepulchre" used from Holy Thursday at midday till Good Friday about the same hour for the custody of the Most Holy Sacrament. Further, the same Sacred Congregation (unless there be strong reasons from ancient custom) discouraged the imitating in the adornment of the chapel (by introducing statues of our Blessed Lady, the holy women, guards, etc.) the tomb of our Lord. Nor may the Antiphon *Sepulto Domino* be sung at the characteristic ceremony of closing the Sacred Host in the tabernacle. But in regard to the name to be given to the chapel it may be either "The Sepulchre" or "The Altar of Repose" as local custom has established.

Seeing that the Rite of the *Easter Sepulchre* was never a Roman Rite (in the sense indicated by the name), the necessity for the publication of these decrees is a striking testimony to the firm and wide-reaching influence such a rite had elsewhere obtained over the hearts and minds of the people.

ORIGIN OF THE SEPULCHRE RITE.

The origin of the Sepulchre Rite is difficult to trace. Some, from a code of rules drawn up about the tenth century, for monasteries of the Benedictine Order, find it in vogue in Saxon times; others incline to the suggestion that its source is to be sought in the Mystery Plays which in early mediæval days were wont to be performed in the churches; while others again with much more

show of reason think the necessity of providing a suitable place and receptacle for the Sacred Host, which the rubric directed to be reserved from Maunday Thursday till Holy Saturday, gave rise to the ceremony. On Good Friday the Canons at Tours, we are told, recited the Hours not as usual in their stalls, but standing round a tomb of marble. The direction in the Exeter *Ordinale* (fol. 45), for Good Friday and Easter Eve is very similar:—"Let Evensong also be said at the close of the office, privately, before the Sepulchre of our Lord, all being gathered in front of the high altar." This act of devotion of the Canons of Tours is one of the earliest references we have to an Easter Sepulchre. The synodical and provincial constitutions giving lists of furniture and ornaments as essential to a church, make no mention of anything which can be construed into a sepulchre. St. Osmund († 1099) gave no directions for Good Friday. In the thirteenth century directions were added for the removal of the Host along with the cross on Easter Sunday morning. This was to be done by "excellentiores presbyteri," who, having with great devotion placed the Sacred Host on the high altar, were afterwards to take the cross from the same place. Whether the custom was brought by Lanfranc from Bec,[1] or whether, which is very unlikely seeing its

[1] Lanfranc, appointed by William the Conqueror, Archbishop of Canterbury (1070), compiled for his Cathedral of Christchurch a code of observations, principally liturgical,—his famous "Statutes." Roughly speaking, this Code is the Consuetudinary or "Use" of Bec. With these "Statutes" was sent a letter addressed to Henry, the Prior of Christchurch, in which the Archbishop says, "We send to you written customs of our Order which we have gathered from the customs of those monasteries which nowadays are of the greatest weight in the monastic Order. We have also added a very few things and changed also a little, especially as regards the celebration of the festivals, deeming they ought to be kept with greater excellence in our Church on account of its having the primatial chair. In which things, however, we do not wish in any way to hamper either ourselves or those who come after us, so that we cannot either add to or take away from, or change them if we think that these matters can be improved on either as the result of our own experience or by the example of others. For, however far advanced a man might think himself to be, he is wofully deficient if he thinks that he cannot improve. For a greater or less number of brethren, a varying income, circumstances, differences of personal appreciation, often call for changes. So that hardly any Church can imitate its neighbor in all things." (Apostolatus, iii, p. 211.) See some notes on Dramatic Representations in the Church in W. H. Frere's *Winchester Troper*, H. Bradshaw Soc., vol. viii, and J. M. Manly's *Specimens of Pre-Shakesperian Drama*, 1897, Ginn & Co., Boston, New York, Chicago, and London. thenæum Press, i, App. vi, xix—xxxvii.

wide diffusion, it arose itself in England, must, I suppose, remain an open question. The ritual of the "most illustrious Church of Sarum," which prevailed in the great majority of English dioceses, is our only safe guide. "At daybreak," says the MS. Sarum Missal formerly in the possession of Mr. Iredale of Torquay,[2] "on Good Friday two clerics reverently prepare a sepulchre on the left-hand side of the choir."

But it must be remembered that prior to the Reformation there was no very uniform practice of ceremonial in England; the words were universally the same, the ceremonies very different. Clement Maydeston who wrote in the fifteenth century, discoursing in his *Defensorium Directorii ad usum Sarum*, on the two kinds of rubrics in the Sarum Ordinal, *i. e.*, those (general rubrics) which relate to the saying of antiphons and responds; the rules relating to memorials, etc., which all in Holy Orders are bound to observe, and those (ceremonial rubrics) which bind only the clerks of Sarum and all those who of choice have so bound themselves, adds:—

"I say positively that those things which are written in the Custumal or Consuetudinary of the Church of Sarum concerning the dignity of feasts, the plurality of benedictions, the duration of Ember Days, the Lenten Veil, the Paschal Candle, the having a Sepulchre, are generally to be observed in all churches, and they cannot properly be omitted. But the rest of the things, viz., the diversity of vestments, having four rulers of the quire, making processions to altars, beginning the antiphons on the upper or lower step, singing the responds by threes or by twos, five or four ringings to Evensong, pertain only to the clerks of the Church of Sarum, and to all who by vow or oath have bound themselves to perform such. This assertion is proved to be true by the case of the venerable men and fathers, the canons of the Church of St. Paul, London, who observe the whole divine service in singing and reading according to the use of the Church of Sarum. But caring nothing about the ceremonies and observances of the same, they keep the ancient observances used in the Church of St. Paul from the very beginning."[3]

It has been aptly said that the ceremonial of Holy Week, as

[2] Now belonging to the Rev. E. S. Dewick.

[3] The full text is given by MASKELL, *Monumenta Ritualia, Ecclesiae Anglicanae*, 2d Edition, vol. ii, pp. 350–365.

carried out in England, was for practical purposes the same as in other parts of the West, notably in the Church of France; no inconsiderable part of it indeed was apparently first in use (so far as Western Christendom is concerned) in Gaul, and obtained in northern Italy, Spain, and England long before it was admitted into the Roman use. The Roman Church was, in early centuries, conspicuous for the conservative austerity of her ceremonial, and the Pontiffs only yielded under pressure to the introduction of various customs which had their origin elsewhere. John of Avranches tells us that just before the completion of the adoration on Good Friday,[4] the Cross, having been washed with wine and water and wiped with a towel, was swathed in linen or silk clothes and carried to its place of deposition, where, a veil or curtain having been drawn across, it was left until Easter morning. From the Hereford *Ordinale* we learn that this was the custom there in the fourteenth century (Harl. Ms. 2983), and at Rouen (*Ordinarium*, circa 1450, in Appendix to Le Prevost's edition to John of Avranches, in Migne, *P. L.*, vol. 147, col. 130). It was *not* the use at Salisbury.

At Hereford (Missal, p. 96) and Rouen (*Ordin.*, circa 1450, col. 130) this was done between the rite of its veneration and the procession to bring the Sacred Host to the altar for the Mass of the Presanctified. At Salisbury the cross was deposited after Evensong (Missal, col. 322). So also the thirteenth to fourteenth century Sacramentary of Clermont Ferraud in Aquitaine (MS. 63): "Tunc [Good Friday] crux tollatur et deportatur in sacrario et sequatur ab omni clero cantando '*Sepulto Domino.*' Ibique deponatur. et co-operiatur. adoretur.veneretur.illuminatur. et ibi stet usque in diem resurrectionis."

The Roman rubric directs: "Hodie paretur locus aptus in aliqua capella ecclesiae, vel altari;" and Martene says that the Sacred Host was to be deposited on Good Friday "in una parte altaris,"[5] probably at the side of the altar.[6] That altars other

[4] The rite known as the "Adoration of the Cross" had been introduced as early as the eighth century.

[5] DUGDALE: *Monasticon*, i, p. 39. *Cf.* MARTENE: *de Monast. Rituum*, iv, 141.

[6] Dan John Raventhorpe leaves a wooden side altar with a cupboard beneath the said altar (*almariolum subtus idem altare*) to keep the books and vestments. So also in the will of Richard Russell, citizen of York, 1435 (*Testamenta Eboracensia*, vol. ii, p. 53).

than the high altar could be utilized for the deposition,[7] as is the present practice, is quite natural.[8] Such at one period is known to have been the custom in Saxon England, *i.e.*, the custom of burying the Sacred Host in an altar at its consecration. This custom, however, had long been extinct and no evidence is forthcoming to show that such was the practice on Good Friday. The following items taken from the church accounts of St. Andrew Hubbard, East Cheap, London, are interesting, but insufficient proof for our purpose :—

1480–2. LONDON, St. Andrew Hubbard, East Cheap.

"*Item*, paid to a man for taking oute of a Stone, and setting in of the bace of the Resurrection, that the tabernacle stondeth vpon, iiij^{d}."

"*Item*, paid to a carver for making bace and for lyne for tabernacle cloth, xxij^{d}."

These payments may have been for work at the permanent Easter Sepulchre—we have no proof that it was an altar in the ordinary sense of the word—and the "tabernacle" would then be the movable receptacle placed therein, and not the altar depository of the Blessed Sacrament, the suspended pyx being then the method of reserving It. The (6 Edward VI) Inventory of Lee Church, Kent, contains a similar vague mention of "a grete stone before thighe altar," which, it is suggested, filled the vacant space when not in use.

Evidence much more definite is furnished by Kerry in his account of the sepulchre altar at St. Lawrence's, Reading, in the year 1498. Here we are told there was an altar called the "Sepulchre awlter" in "ye loft over the chancell crosses, where the sepulchre lighte dyd stand."

BURIAL OF THE SACRED HOST.

The precise date of the burial of the Sacred Host with the cross has not been determined. A thirteenth century French MS.,[9] describing the function used in the Abbey of Origny at this

[7] See also WILKINS: *Concilia*, vol. i, p. 497. [8] At Bourges, Chartres, and Rheims, the middle or matin altar was used for the reservation of the veiled Cross on Good Friday. This was the usage also in Cistercian churches.

[9] *Office du Sépulcre selon l'usage de l'Abbaye d'Origny*. Paris, 1858.

period, shows that the honor now given to the Sacred Host was formerly rendered to the cross. This, Saint Dunstan's *Regularis Concordia*, the *Sarum Directorium*[10] and *Arbuthnot Missal*, confirm; the Sarum book mentioning the taking of the Body of the Lord from the sepulchre on Easter morning as well as the cross.[11] Yet on the other hand at Hereford prior to the fifteenth century, although the Missal orders one of the Hosts consecrated on Good Friday to be placed with the cross in the sepulchre—"Let the Bishop honorably depose the Body of our Lord in the sepulchre with the cross, and cense the Body of our Lord and the cross" (Missal, pp. 95, 96),—the cross only was so buried:—"Let the Bishop cense the sepulchre and the cross." (Harl. MS., 2983, f. 30ª.)[12] The York Missal also, though giving directions for the burial of the cross in the sepulchre, does not explicitly order the Sacred Host to be placed with it. And so the *Manual* and *Processionale*: "Tandem adorata cruce bajulent eam duo Presbyteri ad locum sepulcri."[13] "Tandem adorata cruce bajulant eam duo Presbyteri ascendentes per partem aquilonarem Choriusque ad Sepulcrum."[14] Again, in opposition to this a certain Norman eleventh century treatise on the Offices of the Church, dated 1079, by the Archbishop of Rouen (John, brother of Duke Richard of Normandy), a contemporary of Lanfranc, mentions both usages—the burial of both Host and cross—giving directions for the honorable reservation of the Blessed Sacrament from Maunday Thursday till Good Friday, and ordering a light to be kept burning before it until the extinction of the last taper in the Tenebrae Office on the Thursday night.[15] In certain places the Sacred Host remains in the sepulchre until the Resurrection has been announced on Holy Saturday or Easter Sunday morning. A

[10] Edited by Dr. Rock, vol. iv, p. 53.

[11] At Albi (Aquitaine), a chalice with wine was buried with the Corpus Domini and the Cross.

[12] The rubric afterwards inserted *re* the burial of the Host (Hereford Missal, p. 87) is a mere copy of the *Sarum* rubric. (See Sarum *Missal.* Burntisland reprint, col. 303, l. 3–7.) See also *Processional Sarum*, Leeds, 1882, pp. 72, 91; Proc. Ebor. in York Manual, etc.; (Surtees Society, 163; MARTENE: *de Ant. Mon. Rit.*, lib. III, cap. xiv, sect. 48, and *de Ant. Disciplina*, cap. xxiii, § 27.

[13] *Manual ad usum insignis ecclesiae Eboracensis*, vol. i, p. iii. (*Surtees Soc.*)

[14] *Processionale secundum usum Eboracensem*, p. 163.

[15] See Migne *Patrologia*, tom. cxlvii, p. 50.

notable example is that of the Church of Milan. The Dominican Friars remove the Sacred Host from the sepulchre on Good Friday, but leave there the crucifix to be brought to the altar in solemn procession on Easter Sunday morning.

One of the first instances of the symbolic presentment of the Burial of our Lord is given in the *Concordia Regularis* of St. Dunstan. This tenth century code of rules, although usually accepted as the work of the great Benedictine, seems really to have been the work of his contemporary, St. Ethelwold. The ceremony of the kissing of the cross on Good Friday being over, some sort of a representation of the sepulchre with a certain *velamen* round it, was to be prepared on one side of the altar, wherever there was room. Here, after the holy cross had been venerated, it was to be deposited in the manner following:—"Let the deacons come who first took it down and let them wrap it in a linen shroud (*sindone*) in the place in which it was venerated. Then let them bear it away singing the antiphons, *In pace in idipsum* and *Caro mea requiescet in spe*, until they come to the place of the sepulchre, and there laying down the cross as if they were really burying the body of our Lord Jesus Christ, let them recite the antiphon, *Sepulto Domino signatum est monumentum, ponentes milites qui custodirent eum.* And in this same spot let the holy cross be kept with all reverence until the night of the Lord's Resurrection, and during the night-time let the brethren be divided into watches of two or three, or even more if the community be large enough, so that they may keep faithful vigil in the same spot, singing psalms the while."

It is clear from this that at this time (tenth century) the Sacred Host was not laid in the sepulchre with the cross. Nevertheless it had certainly been introduced in many places by the twelfth century, being fully established at Sarum in the thirteenth. According to some "rites" a double reservation took place. As late as 1642, the missal of Bayeux prescribed three Hosts to be consecrated on Maunday Thursday,—one to be reserved for communion on the morrow, or to be placed with the cross in the Easter sepulchre.

Beginning a first in a simple rite, with the progress of time the ceremonial was greatly expanded, much of the addition being

comparatively modern. In the sixteenth century it had become a mere imitation on a grand scale of the burial rites of persons of high degree. "Christ was buried," says Becon, "in a poor monument, sepulchre, or grave, without any funeral pomp. Antichrist is buried in a glorious tomb, well gilt and very gorgeously set out with many torches, and with great solemnity, and with angels gloriously portured that bear his soul to heaven."[16] And the author of the *Beehive of the Romish Church*, in the same coarse manner so conspicuous in the utterances of the foreign Reforming party: "Yea, and in some places they make the grave in a high place in the churche, where men must go up many steps, whiche are decked with blacke clothe from aboue to beneath, and up on every step standeth a silver candlestick with a waxe candle burning in it, and there do walk souldiers in harness as bright as St. George, which keep the frame, tyll the priestes come and take hem up, and then commeth soderly a flashe of fire, wherewith they are all afraide and fal downe, and then up starts the man, and they begin to sing Alleluia on al hands, and the clocke striketh 11."

The soldiers in harness corresponds with Moleon's description of the custom at Orleans where the "watchers" were similarly habited as soldiers.[17] At the close of their watching they broke their lances before the third stall in the presence of the chanter, and then marched round the church with bare swords as the subdeacon began the *Te Deum*.[18] The upstaring of the man would be the taking of the pyx-image containing the Blessed Sacrament from the tomb or the placing of a figure of the risen Christ in its place.

The author of the *Durham Rites*, writing evidently of what he had been an eye-witness, about the year 1593, thus describes the ceremony at Durham:—

"Within the Abbey Church of Durham on Good Friday there was a marvellous solemn service, in which service time, after the Passion

[16] BECON (Archbishop Cranmer's Chaplain): *Acts of Christ and Antichrist* (1564).

[17] Five watchers guarded the sepulchre at Poictiers.

[18] At Roccacaramanico in the Abruzzi, on Good Friday twenty-four young men in tunics with lances and helmets still personify the Roman centurions in watching day and night a figure of the dead Christ laid at the foot of the alta

sung, two of the oldest monks took a goodly large crucifix, all of gold, of the picture of our Saviour Christ, nayled upon the cross. [Here follows a description of the Adoration of the Cross.] The service being ended, the said two monks carried the Cross to the Sepulchre with great reverence [*i. e.*, with lights, incense and singing], (which Sepulchre was set up in the morning on the north side of the Quire, nigh unto the High Altar, before the service time), and there did lay it within the said Sepulchre with great devotion, with another picture (image), of our Saviour in whose breast they did enclose with great reverence the Most Holy and Blessed Sacrament of the Altar, censing and praying unto It upon their knees a great space, and setting two tapers lighted before It, which did burn till Easter Day in the morning, at which time It was taken forth."[19]

A scurrilous writer of the period, Thomas Kirchmeyer, calling himself Thomas Naogeorgus, in his *Regnum Papisticum*, published in Latin verse at Basil, in 1559, and rendered into English by Barnabe Googe, in 1570, puts the scene vividly before us:—

"Two Priestes the next day (Good Friday) following upon their shoulders beare
The Image of the Crucifix, about the altar neare:
. . . . . .
An other Image doe they get, like one but newly deade,
With legges stretcht out at length and handes upon his body spreade;
And him with pompe and sacred song, they beare unto his grave,
His body all being wrapt in lawne and silkes and sarcenet brave,
The boyes before with clappers go . . .
The Sexten bears the light . . .
. . . . . .
And least in grave he should remaine, without some companye,
The singing bread is layde with him, . . .
The Priest the Image worships first, as fallest to his turne,
And frankensence and sweete perfumes, before the breade doth burne:
With tapers all the people come, and at the barriars stay,
Where downe upon their knees they fall, and night and day they pray:
And violets and every kind of flowres about the grave
They straw, and bring in all their giftes, and presents that they have."

In some instances a special cross was used for the burial ceremony:

1470. LONDON: St. Margaret, Pattens.

"Item a nod'r crosse for the sepulcur havyng relikes therein."

[19] See Canon Fowler's new and excellent edition (1904) of the Durham Rites (Pp. 11–12) just issued by the Surtees Society.

And at Durham, "a fair and large crucifix, all of gold," which was deposited within the image of Our Lady, called of Bolton, standing over the second altar in the south transept. This statue being made to open on hinges (gimmers) from the breast downwards disclosed a painted image of the Saviour, finely gilt, which held the crucifix in its raised hands. It was taken out every Good Friday for the ceremony of adoration and sepulture, after which it was hung up again within the said image.[20]

Three Kinds of Easter Sepulchre.

Easter sepulchres may be roughly divided into three classes. In the first may be included the simple walled catacomb, like recesses arched or canopied, and more or less ornamented, which are generally, but not always,[21] found opened up in the north wall of the chancel adjacent to the high altar.[22] Examples of this class of sepulchre may be seen at St. Martin's, Canterbury; Long Itchington, Warwickshire; Bottesford, Lincolnshire; and Orpington, Kent, without mentioning the many still extant abroad, as for instance at Subiaco, in Italy. It is not improbable that some of the ornamented recesses commonly known as *aumbries*, were used for this purpose. In the year 1546 a "psalter boke" was "cheyned vnder the sepulchre" of the city church of St. Peter upon Cornhill.

The second class comprises the specially erected altar or other tombs either of the founder of the church or the builder of the sepulchre. Well-authenticated instances of the erection of these tombs are found in the wills of our mediæval forefathers. Thus John Chaundler, of Brasted, Kent (A.D. 1431), desires "Sep. infra cancellum ecclesie mee loco scilicet vbi sepulchrum dominicum tempore pascali stare consuetum est."[23] The will of Thomas Windsor, of Stanwell, Middlesex (dated 1479, proved 1485), provides "that there be made a playn tombe of marble of a competent height [in Stanwell Church], to the entent that yt may ber the blessid body of our Lord and the sepulture, at the tyme of

[20] *Ibid.* P. 30.

[21] The example at Brokenhurst, Hants, is in the *south* chancel wall.

[22] The model is the burial place in the Catacombs.

[23] Reg. Abp. Chichele, part i, 425a. Prerogative Court of Canterbury (now at Somerset House).

Eastre, to stond upon the same; and my Ames [Arms?] and a Scriptur convenient to be set about the same tombe."[24] A similar desire is expressed in the will (dated November 9, 1499), of Eleanore, second lady and widow of Sir Roger Townsend, a Justice of the Common Pleas in the time of Henry VIII. Lady Townsend directs that in default of the erection of a chapel a new tomb should be made for her and her husband in the northeast part of the chancel of the church of Rainham St. Mary, Norfolk, by the high altar, at her decease. Upon this tomb was to be cunningly engraven a sepulchre for Easter Day.[25] Sir Nicholas Latimer, of Buckland Abbas, Dorsetshire, dying in 1505, orders his body to be laid in the church there in the place where the sepulchre of our Lord *used* to be placed near the high altar; by which it would seem that one sepulchre gave place to another.[26]

The position of the Easter sepulchre is very well described in the will (dated 1496) of John Pympe, of Nettlestead, Kent. He desires to be buried in the parish church of Nettlestead "before the Image of oure blessed lady in the selfe place where as the sepulture of oure lorde is wounte to stande at the Feste of Ester and to be layde there in a tombe of stone, made vnder such fourme as the blessed sacremente and the holy crosse may be leide vpon the stone of the said tombe in manner of sepulture at the Feest aboue saide."[27]

Sir John Saron, "prest and parson of St. Nicholas Oluff in Bred Street, London," who died in the year 1519, desired to be buried "in the quer on the left side of Maister Harry Willows, sometime parson of the said Churche, or before Seynt Nicholas, with a littell tombe for the resurrection of Ester Day."[28] Thomas Fienes, Lord Dacre, in his will (dated September 1, 1531), directs his body to be buried on the north side of the high altar of the

[24] Brasses of the founder and his wife, placed upright in the wall, once adorned the tomb which, moved from its original position, now stands at the west end of the north aisle. *Testamenta Vetusta*, p. 352; also COLLINS: *Peerage*, vol. iv, p. 74, ed. 1779.

[25] The chapel was not erected, the tomb without inscription stands in the chancel. BLOMEFIELD: *Norfolk*, vol. vii, p. 132.

[26] HUTCHINS: *Dorset*, vol. i, p. 259.

[27] Prerogative Court of Canterbury (2 Horne).

[28] Registers, Bishop of London.

parish church of Hurst Monceaux (Sussex), and appoints that "a tomb be there made for placing the Sepulchre of our Lord, with all fitting furniture thereto, in honour of the Most Blessed Sacrament." [29]

The will of Richard Bray, of St. Mary Cray, Kent (dated 1508), has an interesting addition. After expressing his desire to be buried in the high chancel of St. Mary Cray Church, "bifore the sepulcre ther," [30] he adds that his wish is "to have a loftie stone on his grave," that may serve to lay such ornaments on as shall serve to the altar and thereunto have two tapers of two pounds a piece till this year's mind be fully complete."[31]

In a third class may be comprised the elegant, richly carved, and vaulted enclosures which, having escaped more or less the hands of the iconoclasts, are still to be found here and there about the country. Such beautiful examples as are preserved in Lincoln Cathedral; at Heckington [32] and Navenby,[33] in the same county; at Patrington and Hawton, Notts; [34] Withybrook, Warwickshire; and Garthorpe, Leicestershire. A slight description of the sepulchres in the Cathedral Church of Lincoln and Heckington will suffice.

Both sepulchres are fine examples of the handiwork of the mediæval craftsman—about the middle of the fourteenth century—and are thought to be by the same hand. They are in the early Decorated style. In the Cathedral example six lofty pedimental vaulted canopies with elaborately sculptured crockets and finials go to make up the design. Beneath the canopies is set, as is frequently the case, the tomb of the founder; in this instance the assignment being made, very doubtfully, to the founder of the Cathedral, St. Remigius himself. Representations of three sleeping soldiers occupy the front compartments of the tomb.

[29] This tomb is composed of Caen stone and Petworth marble, rising with its canopy of niches and tracery nearly the whole height of the church. *Testamenta Vetusta*, p. 653.

[30] John Isby (1494) desires to be buried in the "high chaunsell (of Sundridge Church, Kent) before oure lady in a tombe in the wall for to sett the sepulcur vpon."

[31] Prerogative Court of Canterbury (8, Bennett).

[32] Whole page illustration in *Builder*, February 9, 1884.

[33] Figures in PEACOCK'S *English Church Furniture*, p. 140.

[34] See *Photographic Art Journal*, January, 1903.

At Heckington the tomb is raised beneath a highly enriched arch, the front over the opening being divided into six compartments in two stories of very elaborate sculpture rising above it. The face of the tomb bears the usual representation of [four] soldier-guards or keepers of the sepulchre, sleeping fully armed. In the centre of the second tier is set the recess for the reception of the Sacred Host, with figures of the three Marys and two angels disposed on either side. Above the sepulchre recess in the centre stands a figure of the risen Christ, censed by two angels. The cornice above is charged with grotesque figures blowing single and double flutes.

In the fourteenth and fifteenth centuries was developed that luxuriant style of architecture known as the Decorated and Perpendicular styles. The former is remarkable for its wealth in detail of elaborate ornament,—canopy, pinnacle, and tabernacle work. The carved subjects ornamenting the more ornate sepulchres are invariably the same,—the watching soldiers; the Resurrection; and the Marys at the sepulchre. The finest specimens are consequently of these periods, these structures being erected for the express purpose of enshrining the Sacred Host in the burial ceremony of Good Friday.

In the large and wealthy parish churches the sepulchre assumed the form of a temporarily erected structure of wood, suitably, if not lavishly, adorned and ornamented. Such a sepulchre was set up in the fine parish church of St. Mary Redcliffe, Bristol, in the fifteenth century. If the description given by an old document can be relied on, it must have been a marvellous sight indeed. It is described as "a new sepulchre, gilt with golde, and a civer thereto," delivered with the "properties" appertaining to it by Master Canyne to Master Nicholas Petters, the Vicar of St. Mary's, and to Moses Conterin, Philip Barthelmew, Procurators of St. Mary's aforesaid:—

"*Item*, an image of God Almighty, rising out of the same Sepulchre, with all the ordinance that longeth thereto, that is to say, a lathe made of timber and the ironwork thereto; *Item*, thereto longeth Heaven made of timber and stayned clothes; *Item*, Hell, made of timber thereto, with Divils to the number of thirteen; *Item*, four Knights armed, keeping the Sepulchre with their weapons in their

hands; that is to say, two axes and two spears, with two paves [shields]. *Item*, four pair of Angels' wings for four Angels, made of timber, and well painted. *Item*, the Fadre, the Croune and Visage, the Holy Ghost coming out of Heaven into the Sepulchre. *Item*, longeth to the four Angels, four chevelures [? perukes]."

So realistic indeed must all this paraphernalia have been when completely set out, that one doubts whether it was really intended to accompany the gift of the gilded sepulchre, or on the other hand to be used as the section of a Mystery Play depicting the Resurrection.

Another small class of sepulchres may be mentioned, namely, the so-called Sepulchre Chapels, for instance, those in the north transept of the Cathedral church of Winchester, the "Hospital of St. Sepulchre in the Quire" of Lincoln,[35] and the chapel built by Bishop Roger in the west end (north side) of the nave of York Minster. These and similar chapels have obtained this name from the mere fact that their walls are or were formerly frescoed with representations, among others, of the Passion and Resurrection of Christ, an evidence too slight to associate them with the subject of the matter in hand.

From the evidences left to us it may safely be asserted that a large majority of parishes possessed some kind of Easter sepulchre. This statement has been doubted by some from the absence of all mention of it or of anything appertaining to the ceremony in some church accounts.[36] Nevertheless it is also a fact that Easter sepulchres have been known to exist and still remain in a more or less mutilated condition in the ruined domestic chapels of both clergy and gentry. In the small desecrated chapel attached to the old monastic grange at Salmestone in the suburbs of Margate, it still stands in fair preservation. Its date would be that of the building,—1326. In the chapel of Leybourne Castle, Kent, there are distinct remains of its sepulchre.[37] The chapel on Wakefield

[35] See *Vicars Choral*, pp. 63, 64.

[36] Restoration would account for the disappearance of some. But in all such matters account must be taken of local neglect gradually leading to total disuse in particular places of wholesome usages.

[37] See description, FIELDING (REV. C. H.): *Memories of Malling*, etc., chapter iv, p. 21.

Bridge, Yorkshire, has also its sepulchre with a figure of the Saviour rising from the tomb, adored by angels; three soldiers gazing upwards in great astonishment.

Movable Sepulchres.

Where no permanent erection was provided, other means were employed to the same end. Sir Richard Basset, of Fledbrough, York, Knight (will dated June 15, 1522), directs his body to be buried "where the sepulcre is usid to be sett of Good Fridaye."[38] This infers a movable erection of some kind put or placed for the ceremony and afterwards taken away.

John Pympe, of Nettlestead, Kent, in 1496, as we have seen (p. 347), desired his tomb to be made under such form as to allow the Blessed Sacrament and the Holy Cross *to be laid upon the stone of the said tomb* in manner of sepulchre—*i. e.*, of burial. John Pympe died in the closing years of the fifteenth century, yet we know from the evidence of the old church accounts that a special receptacle in the form of a shrine or ark had long before been used for this burial ceremony. We learn also from the same accounts that these portable receptacles—*i. e.*, sepulchres—were constructed of wood, which was carved, painted—pictorially, with scenes from the Sacred Passion—gilded and otherwise adorned.[39] From the slight evidence to hand they appear to have taken the shape of a gabled coffer, or coped chest, differing very little, if at all, from the portable shrine for relics, or from the Noah's Ark of the playroom of to-day. These portable sepulchres would in Passion- and Easter-time be set within the permanent stone sepulchre;[40] or, should the church want such a receptacle, it would be raised upon a frame or bier, in the same way as the coffin of the dead would stand at the time of requiem—in a convenient place:

[38] *Testamenta Eboracensia* [Reg. Text. ix, 311], vol. v, p. 147. (Surtees Society.)

[39] The old English practice was to carry the Blessed Sacrament in the Palm Sunday procession in such a shrine set on a bier. Relics were carried in similar shrines in the same way.

[40] 1485. Southwark: St. Margaret's (*Churchwardens' Accounts*). "A tombe to stande in the sepulture at Ester." In 1558 the old sepulchre and "the toumbe of brycke" was sold out of St. Mary's, Reading. Coates: *History of Reading*, p. 130.

1431. LONDON: St. Peter Cheap (*Parish Accounts*).
"j hersse for the sepulcre."

1540. (27. Henry VIII.) LUDLOW. (Churchwardens' Accounts.)
"*Item*, payd unto Croket for mendynge of a bare (bier) for the sepulcre, ijd."

In the reign of Queen Elizabeth the sepulchre at Stallingbrock, which had hitherto escaped destruction, was actually used as a bier "to carie the dead corps and other things."

DESTRUCTION DURING REFORMATION TIMES.

From the information furnished by the church inventories and church wardens' accounts in relation to the making, decoration, and repair of these portable sepulchres, a rough idea may be gained of how great was their destruction during the time Edward VI and Elizabeth occupied the throne. Peacock, in his *English Church* (Lincolnshire) *Furniture*, has shown us the destination of many of them in the latter reign, A. D. (*circa*) 1566.[41]

At *Blyton*, the vicar is *supposed* to have removed the sepulchre to his house; it may be with an eye to its preservation. At *Castlebyth*, it was made a communion-table of; at *Croxton*, a shelf to set dishes on; at *Denton*, it was purchased by John Orson, who made a clothes-press of it. After the sepulchre at *Durrington* had been broken, it was sold to William Storre and Robert Cappe, who forthwith converted it into a hen-pen; whilst at *Stallingbrock*, as we have seen, it was turned into a bier to carry the dead to burial. In other places the sepulchres were broken and defaced, or burned; in one instance (Biston) it was so used to melt the lead in the repairs of the church.

As this wholesale desecration and destruction was the order of the day all over the country, it is not surprising that few, if any, of these movable wooden sepulchres have been preserved to us. In fact, of the one or two solitary specimens to be met with, doubt is expressed whether they were ever used for this purpose. The elaborately carved chest standing against the chancel-wall of Coity Church, Glamorganshire, South Wales, is one of these. I am informed that it is in a fairly complete state. It has a

[41] Over fifty are described as being destroyed out of one hundred and fifty-three churches.

"coped" roof, and its front panels display carved emblems of the Passion. The beginning of the fifteenth century is the date assigned to it.[42]

Construction of the Sepulchre.

In default of anything better, we have no alternative but to fall back on the well-worn and oft-quoted description of an Easter sepulchre, *thought* to have belonged to Kilsby Church, Northamtonshire, and *said* to be in the possession of "a Warwickshire gentleman." Its shape is that of a coffer 1 foot 9 inches high, 3 feet 9 inches long, and 1 foot 3 inches wide. From the draping of the figures which adorn the panels its date has been placed in the latter years of the fourteenth century. The front and two sides alone carry carved panels (13 x 11 inches). The three front panels exhibit the Deposition from the Cross, the Resurrection, and Christ's Appearance to St. Mary Magdalene in the Garden. Those at the sides represent Christ before Pilate and the Bearing of the Cross.

From the church accounts we gather that the material employed in making the sepulchre was wood,—"*tre*," i. e., timber. A selection of a few entries out of many must suffice:—

1448. Somerset: Yatton.

"Mem. for makyng of the sepulkyr tre, xxd."

1455. Bristol: St. Ewen (now destroyed).

"The apparail of tre (wood) and Ire (iron) made for the sepulcre with the clothes steyned ther to ordeyned."

1479. Eton: (Audit Rolls).

"Et iijs. iiijd. solutis Thomae Halle pro certis instrumentis ferreis ponderantibus xl^{li}—pro sepulchro Domini erga diem Parasceve."

1480–2. London: St. Andrew Hubbard, East Cheap.

"*Item*, for a Coffyn to laye in the Crossis and mendyng the fframe, vjd."

1540. (27. Henry VIII.) Ludlow:

"*Item*, paid to Thomas Hunt for mendynge of the crofer for y^{e} sepulcre, ij^{d}."

"*Item*, payd for borde nayle and lathe neale for the same cofer, ij^{d}."

[42] Roe: *Ancient Coffers and Cupboards* (1903) has a print of this chest.

In 1557–8 wainscot was sawn at Durham for the new sepulchre made to supply the place of the one which had probably been destroyed under Edward.[43]

As early as 1548 "an olde sepulcre Frame" had been sold out of Hawkhurst Church, Kent, to William Smyth for iiijd. "At Wandsworth, Surrey, broken timber and wainscot *and the sepulchr* was disposed of to John Edwyn" by the consent of the parish; while at St. Martin's, New Romney (1550), Thomas Belomie bought the sepulchre frame for viijd, Christopher Cowcheman securing "the tombe of ye sepulcre" for xijd. The sepulchre, with the appurtenances, at Boston, Lincolnshire, apprized at xxvis. viijd (marked as lacking in the sixth year of Edward VI) was probably disposed of at this sum previously to this date. The inventory taken (in the same year—1552) of the goods of St. Elphege, Canterbury, includes "a sepulcre with a frame whereof the parson hath the one side."

In consequence of this wholesale destruction of sepulchres under Edward VI, there would be a re-making when Mary came to the throne and restored the old forms of worship. This re-making, however, would not be very general, as the Queen's tenure of the throne was of such short duration. At a period previous to Lady Day, 1554 the churchwardens of St. Martin's-in-the-Fields, London, had started re-furnishing their church for Catholic worship. In the list of things purchased appears: "a fframe for the sepulture and for the Judas Cross and for the Pascall & cordes, Platters, ffrynge & oth' necessaries aboute the same."[44] About the same time (1553–4) the Church accounts of St. Edmund's, Salisbury, have similar items: "makyng of the sepulcer vis. viijd—ij peces of tymber xd—a pound of glewe ijd—a pece of tymber iiiid—sawyng of the tymber that went about the Sepulcer xd—payntyng' of the Sepulcer ijs—payntyng' of the stocke of the pascall vd—makyng' of the clapper vijd—cords ijd—pynnes ijd—nayles ijd od—for dressyng' of the Sepulcer viijd—a stone ijd." Staples and locks for the sepulchre and "verylles" (ferules) for the canopy staves were also procured at a cost of

[43] *Durham Account Rolls*, p. 715. (Surtees Soc.)

[44] In 1559 appears a record of expenditure on mending the sepulchre.

iijs.[45] In this year (1554) the churchwardens of St. Michael's, Cornhill, London, made payments for making of the frame of the sepulchre and for hooks and staples to the same frame. In the following year (1555—I Philip and Mary) vjs was paid at Ludlow to John Blunt for the timber of the sepulchre and his help to making the same; Stephen Knight receiving xijd for making eight rings and eight staples and a hook of iron for the same sepulchre.[46] In this same year vs was disbursed at St. Martin's, Leicester, for the timber and the making of its sepulchre and a portion[47] of xxijd for the painting. At Smarden, Kent (1556), Christopher Mills was paid iijs. viijd for making the sepulchre and other things against Easter. When in the early sixties an arched recess was opened in the north wall of the church, a framework of wood was discovered which speedily fell to pieces. Several carved embattled stones with coloring upon them were also found in the recess.

A "sepulchre chest" that stood "in the quere" of St. Mary, Woolnoth Church, London, cost xxd; a "sharyne" (shrine? Latin, *scrinium*[48]), for the sepulchre covered with a cloth of tissue is also mentioned.

The Durham Account Rolls under the date of the 26th of March, 1557–8, have entries of payments "Pro sarracione [portcullis-herse] 4 waynscott et aliorum meremii (*sic*), pro operibus in vestibulo et circa le sepulcre (per diem 8d) 4s. 8d." "In cena d'mi post ma' datu'." "It'm in tackettes to sett vp ye sepulchre jd."[49] At St. Helen's, Abingdon, in 1558, the sepulchre was made at a cost of xs; the painting of it, iijs; for stones and other charges about it, iiijs. vjd."[50]

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[45] SWAYNE (H. J. F.): Churchwardens' Accounts of SS. Edmund and Thomas Sarum, p. 100.

[46] In 1559 a clasp of iron was purchased to set upon the frame of the sepulchre.

[47] The cost of an altar cloth for the Lady altar is included.

[48] See SKEAT: *Etymol. Dict.*

[49] *Durham Account Rolls*, vol. iii, pp. 715, 728 (*Surtees Society.*)

[50] Accounts St. Helen's, ABINGDON, *Archæologia*, vol. i, p. 16.

(To be continued.)

THE TESTIMONY OF ST. PAUL TO THE FACT OF THE RESURRECTION.

FEW facts of ancient history are better attested than the glorious Resurrection of our Blessed Lord from the dead. In the unshaken confidence of this truth the Apostles found the revival of their faith in Jesus' divine mission and the unfailing source of zeal to make Christ known to men. The Messiah they preached from the outset was Christ crucified and risen from the dead. On this faith in the risen Lord was built the primitive Church. The Apostles declared themselves witnesses of the Resurrection. They left on record in the Gospels the story of the empty tomb, and of the times and occasions on which they saw and conversed with their Divine Master.

To the testimony of the original disciples, who knew Jesus in life and saw Him after His death, there is added the strong corroborative evidence of St. Paul. Among the witnesses to the fact of the Resurrection he holds a unique place. The testimony of the original disciples comes to us for the most part second-hand. What St. John tells of the risen Lord in virtue of his own experience, would not be received as his direct testimony by the numerous critics of to-day who question the genuineness of the Fourth Gospel. Not so the testimony offered by St. Paul. Here is evidence that cannot thus he challenged. It is undoubtedly first-hand. It is taken from First and Second Corinthians, Romans, and Galatians,—Epistles universally recognized as genuine. These Epistles antedate the Synoptic Gospels. Most critics assign them to the years 55–57 or 58 A.D. Hence they are the earliest written documents bearing on the Resurrection. Now St. Paul's word is as good as his bond. What he has to say of the risen Lord is equivalent to a sworn affidavit.

The case of St. Paul is peculiarly striking. From an implacable enemy of the Christian cause, he had of a sudden been turned into an ardent Christian champion. It was by a manifestation of our Blessed Lord that this wonderful conversion was effected. The story is told three times in Acts,—9: 1–25; 22: 6–21, and 26: 13–19. In the last two passages, it is St. Paul who recounts the story in his own words :—

"I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth. Which also I did at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests; and when they were put to death, I brought the sentence. . . . Whereupon when I was going to Damascus with authority and permission of the chief priests, at midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them that were in company with me. And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said: Who art thou, Lord? And the Lord answered: I am Jesus whom thou persecutest. But rise up and stand upon thy feet, for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, delivering thee from the people, and from the nations unto which I now send thee: to open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints by the faith that is in me. Whereupon, O king Agrippa, I was not incredulous to the heavenly vision. . . . And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me. And I said: What shall I do, Lord? And the Lord said to me: Arise and go to Damascus; and there it shall be told thee of all things that thou must do. And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, coming to me and standing by me, said to me: Brother Saul, look up. And I the same hour looked upon him. But he said: The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth. For thou shalt be his witness to all men, of those things which thou hast seen and heard. And now why tarriest thou? Rise up and be baptized, and wash away thy sins, invoking his name."

There is no reason for doubting the genuineness of this story. Its close association with the WE sections seems to imply that it formed part of the original travel document of Luke, Paul's intimate companion at this period. He must have been with the

Apostle when he related his conversion to the Jews; and if he did not understand Hebrew, he was in a position to learn from St. Paul what he had said. As Paul's intimate companion, he must have heard the remarkable story more than once from his lips. Moreover, its genuineness is also vouched for by the fact that we find echoes of it in St. Paul's Epistles.[1]

St. Paul, then, owed his conversion to the unexpected manifestation of Jesus on the way to Damascus. The story does not tell us that Paul saw Jesus in human form. He was blinded by an extraordinary light, and heard Jesus announcing who He was and what an important mission He had in store for him. St. Paul's subsequent blindness and the miraculous cure at the hands of the Christian Ananias are further warrant of the reality of the vision. It was a true manifestation of the risen Lord, if not actually seen with the eyes, at least felt and heard. It was to all intents and purposes a vision, objective and real, of Christ. St. Paul in his narrative calls it a heavenly vision. So, too, Barnabas, when he took Paul to the Apostles, told them how he had seen and spoken with the Lord (Acts 9: 17).

Was St. Paul vouchsafed a further manifestation of the crucified and risen Saviour? The words of Jesus as recorded in Acts 26: 16 seem to imply that he was. Ananias' words in the Greek text of Acts 22: 14–15 may well refer to a coming vision and revelation. There is a psychological difficulty in assuming that Paul received in that sudden and forced recognition of Jesus the complete knowledge and conception of Christianity needed for a chosen apostle. There is no indication that he was then, before his baptism, invested with apostolic authority. We are told, however, that not long after his baptism he began to preach Jesus to be the Son of God.

Be this as it may, we find St. Paul in his Epistles styling himself an Apostle of Jesus Christ, deriving his apostolic commission directly from the Lord, and declaring that, like the other Apostles, he had seen Him.

Writing to the Galatians, whom he had to take to task for their Judaizing tendencies, he boldly declares his apostleship to have come directly from Christ. "Paul, an apostle, not of men,

[1] *Cf.* I Cor. 15: 9; Gal. 1: 12–16; II Cor. 11: 32–33.

neither by man, but by Jesus Christ and God the Father who raised Him from the dead" (1 : 1). His Gospel is the Gospel of Christ, which some among the Galatians had tried to pervert (1 : 7). It came to him, not from the lips of man, but through the express revelation of Jesus Christ. "For I give you to understand, brethren, that the Gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but through the revelation of Jesus Christ" (1 : 11–12). His call to the apostolate was thus independent of the will of the twelve; it came directly from Christ. "But when it pleased Him who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the apostles who were before men, but I went into Arabia, and again I returned to Damascus" (1 : 15–17). This derivation of his apostolic mission immediately from Christ could not be asserted more deliberately and solemnly, for he says, verse 20, "Now the things which I write to you, behold before God, I lie not."

St. Paul thus declares that he received his Gospel and apostolic authority directly from Christ by revelation. More than this, he affirms that he saw Christ.

From the opening lines of the ninth chapter of the First Epistle to the Corinthians, it is easy to infer that some busybodies not favorably disposed to St. Paul had tried to put a wrong meaning on his generous practice of supporting himself, not like the other Apostles, by gifts from the community, but by his own manual labor. These disturbers had given others to understand that he did this because he felt that his apostleship rested on a less secure foundation than that of the twelve, who had been taught and sent forth by Christ. And so St. Paul asserts with some warmth of feeling that he is no less an Apostle than the others, having equal authority and equal rights, even if in some cases he chooses not to use them. His apostleship rests on the same ground as theirs, for he, too, has seen the Lord. He must then have seen the Lord in His glorified Body, for it is the risen Christ that he preaches.

So, too, in his enumeration of the appearances of the risen

Lord, I Cor. 15: 3–8, he includes his own personal experience. He, also, has seen the Lord. "For I delivered unto you first of all, that which I also received: how that Christ died for our sins according to the Scriptures: and that He was buried and rose again the third day according to the Scriptures. And that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that, He was seen by James, then by all the apostles. And last of all, He was seen also by me, as by one born out of due time." From the mention of the burial of Christ and His rising on the third day, there can be no doubt but that St. Paul had in mind the bodily Resurrection of our Divine Lord. Moreover, as he recognizes the appearances of Christ to Cephas, to James, and to the others to be objective and real, so too is he sure of the reality of the one vouchsafed him.

But here the sceptic intervenes. How do we know that St. Paul did not take for objective visions mere hallucinations? Did he really see Christ, or did he only think he saw Him? May not Strauss and others be right in understanding his so-called "sting in the flesh" to have been epilepsy? In Acts 22: 17–19 he says that, while praying in the temple, he fell into a trance, and saw and heard the Lord. In II Cor. 12: 1–4, he speaks of an ecstatic vision, in the following words: "I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth), such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell; God knoweth), that he was caught up into paradise and heard secret words, which it is not granted man to utter." Does not this suggest a temperament subject to undue excitement? And if this so-called vision be doubtful, are we not justified in refusing to credit as real the earlier vision in which he solemnly declares he saw the Lord?

Such is the objection commonly made by unbelievers to-day. It is specious rather than serious. First of all, while trance or ecstasy is often the result of a pathological condition of the nervous system, we cannot deny that it may be sometimes due to supernatural causes. There is good reason to believe that St. Paul's case was one of these.

Of the numerous explanations that scholars have suggested for the physical weakness and sting in the flesh mentioned by St. Paul, that which would make him a victim of epilepsy is, perhaps, the least entitled to serious consideration. The picture of Saul, the zealot, breathing threats and slaughter against the followers of Christ, and outdoing in the severity of persecution all his Jewish brethren, is hardly that of an epileptic, particularly of one so far advanced in the disease as to be a prey to hallucinations. Nor is there a trace of the epileptic in Paul, the Christian Apostle,—so remarkable for his restless energy, strong-mindedness, and manly endurance of hardships and difficulties of every kind. The way in which he associates his bodily affliction with the ecstatic vision in II Cor. 12: 1–10, warrants us in making it a consequent rather than an antecedent of the visions. Moreover, the ecstasy of which he speaks was not for him a matter of common experience. It happened above fourteen years ago. It stood out in his memory in bold relief, an event of extraordinary significance. Thus its very rareness precludes the notion that it was of epileptic origin.

Again, however subjective we may make the ecstatic visions, there is no parity between them and the one that was instrumental in Paul's conversion. This one, and it is the important one for us, can have been naught else than an objective manifestation.

There are several weighty reasons to warrant this assertion. In the first place, the men who accompanied Paul were also witnesses of the wonderful occurrence. They saw the overpowering light that shone upon Paul and themselves. They were all thrown to the ground. They led Paul blind from the excessive light into Damascus. His sudden restoration to sight three days afterwards, when the pious Ananias came to him in the name of Christ and said, "Saul, receive thy sight," was strong additional proof that what he had seen on the way to Damascus was real.

More than this, the vision in which St. Paul saw Christ does not answer to the conditions of a mere subjective illusion. Visions of the latter kind are the sympathetic outcome of a deep-seated brooding and longing. Not so Paul's. It was the vision of Jesus of Nazareth, whose cause he hated, whose followers he was in the

very act of persecuting. It was of all forms of hallucination the very last that could come to a mind steeped like Paul's in the narrow legalism of the strictest Pharisaic school.

In its consequences, too, it shows itself to have been a vision, not purely subjective, but objective and real. It turned him of a sudden from an implacable enemy into an ardent champion of the Christian cause. Saul, the proud Pharisaic zealot, became converted into the humble, broad-minded Apostle of Jesus Christ. He was conquered by the very cause he sought to crush. Such a conversion is nothing short of miraculous, and hence the vision through which it was effected must have been supernatural and real.

Another consequence of the vision (supplemented, perhaps, by other manifestations) was Paul's supernatural mental equipment and authorization for the work of an Apostle. No mere subjective illusion can account for this. Paul openly proclaimed that his apostleship and his gospel were derived, not from the twelve, but immediately by revelation from Christ. This extraordinary assertion was easy to refute, had it been untrue. All that was needed was to bring forth his Christian teachers, and he would have stood exposed as an imposter. His radical position on the question of circumcision and other works of the law, and his zeal in winning Gentiles to Christianity, were surely not derived from the apostolic circle; nor, when we call to mind his strict Pharisaic views before conversion, can they have risen spontaneously in his mind. It was this element in his preaching that made him an object of suspicion, yes, even of aversion, to many Jewish Christians. And yet we find the Apostles, after due deliberation, declaring his gospel to be one with theirs, and never so much as questioning his apostolic authority. There is but one explanation to account for this. He really saw the Lord, and received by revelation his knowledge of the Gospel, together with apostolic authority to preach it, especially to the Gentiles. It is in consequence of this vision and revelation that he insists so strongly on the Resurrection as an indispensable element of the Christian creed. "For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved" (Rom. 10: 9). "And if Christ be not risen

again, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have given testimony against God that He hath raised up Christ; whom He hath not raised up if the dead rise not up again" (I Cor. 15: 14–15).

And lastly, as a further voucher of the truth of his conviction that he had seen the risen Lord and received from Him the Gospel of the Resurrection, we may point to the miraculous signs which he declares to have accompanied his preaching. In Rom. 15: 18–19 we read: "For I dare not speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and deed: by the virtue of signs and wonders, in the power of the Holy Ghost: so that from Jerusalem round about as far as Illyricum, I have replenished the Gospel of Christ." In like manner he writes to the Corinthians: "Yet the signs of my apostleship have been wrought on you, in all patience, in signs and wonders and mighty deeds" (II Cor. 12: 12).

St. Paul is thus an unimpeachable witness to the truth of Christ's bodily Resurrection. His personal testimony corroborates in the most assuring manner that of the other Apostles to this glorious mystery, this transcendent proof of the Divine personality and mission of Jesus.

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ARCHÆOLOGY AND THE BIBLE.

RECENT investigations in archæology seem to confirm the opinion that Babylonia is one of the cradles of civilization. There are few archæologists who do not admit that its chronology coincides fairly with the Biblical after the time of Abraham. The writer of the Pentateuch deals largely with contemporary history; and it cannot reasonably be supposed that what he wrote about the persons or events of his time would have been accepted by his own nation as inspired, if they were not in accordance with known historical facts. This also makes it hard to suppose that he would have given an account of the Creation and Fall of man,

the Deluge, and the general outline of the genealogies from Adam to his own time, unless these points had already been the common possessions of his people by tradition.

Moreover, if such events as the first chapters of Genesis narrate did actually take place, it cannot reasonably be supposed that they could have been forgotten. God in speaking to Adam established a perpetual covenant with his descendants, and His words to Noah and Abraham would have no meaning if they were not in fulfilment of His promise to man in the beginning. Repeated revelations thus kept the first fresh in the minds of succeeding Patriarchs. On the other hand, if there were no living tradition of those events and genealogies, it is hard to see how they could have been incorporated in actual Hebrew history and universally accepted by that nation as equally authentic with contemporary facts.

The first genealogies of the Bible give names of ancestors which probably had been transmitted by tradition; otherwise there would not have been in those days such rational and historical evidences for the facts of Revelation as in subsequent ages. Yet it must be remembered that chronology is the most uncertain element in the earliest period of human history and cannot be definitely settled either by Scripture or science. The latest discoveries in Babylonia, however, reveal a civilization which most modern scientists think would have required for its development a longer period from Adam to Abraham than has been commonly thought by Scripture scholars in the past.

Before discussing this interesting question it is well for us to consider what the newly-found monuments reveal concerning the events which Scripture relates as having transpired during this period. Professor A. H. Sayce, of Oxford University, in his recent book on *Monument Facts and Higher Critical Fancies*,[1] shows quite conclusively that the resemblance between the Babylonian Epic of the Creation and the first chapter of Genesis is most striking. Professor Friedrich Delitzsch, of Berlin, in his famous lecture on *Babel and Bible*, says, "most probably there is a connection between the old Babylonian picture of the 'Sacred

[1] Chap. VII.

Tree and Serpent' and the Biblical account of the Fall of man."[2]

The Babylonian description of the Deluge conforms even more closely to the inspired Biblical account of the Flood, and Dr. Delitzsch is authority for the statement that the Babylonians divided their history into two great periods—"Before the Flood, and after the Flood."[3] In general it may be said that the Bible and Babylonian accounts of the Creation and Fall of man and of the Deluge do not differ from each other much more than the canonical and apocryphal Gospels. And the latter surely testify that Christ actually lived upon the earth.

The question which now interests Biblical students and archæologists is that of the age of mankind up to Abraham. According to some critics the civilization of Babylonia at this period was already so old that it cannot be reconciled with Bible history, if the latter be taken as a consecutive record of humanity from the creation of the first man. But if we analyze the grounds of their conclusions, we shall find that the theory of evolution largely determines their judgment on this question. They assume that human progress has always been gradual and uniform, and that man was originally undeveloped in all his faculties.

An opposite idea of man's first estate is given by the inspired account of the Creation. The traditions of Eden transmitted by our first parents thus furnish an adequate explanation of the vigorous growth of the human family during the first period as described in Genesis. According to the Scripture account of this period the moral atmosphere of humanity darkened very rapidly after divine law ceased to be the ruling force in society.

The descriptions of the building of the Ark, as given in both the Scripture and Babylonian accounts, indicate a high degree of civilization; such a task would tax the human resources of our own day. After the Flood there must have been every incentive to induce the survivors to exert all their skill and energy in restoring the ruin that had been wrought. Hope and ambition

[2] Page 48, English translation; Open Court Publishing Company, Chicago.

[3] *Babel and Bible*, p. 38.

would naturally combine to cause the advent of a new era which would restore what had been lost.

We may easily find a parellel in the stupendous leaps of modern progress. Four hundred years ago there was not a white man on the whole Continent of America; and if we count the millions now living upon it, most of whom are in the vanguard of advancing civilization; if we trace the power which man has utilized from steam and electricity, and the increment—unearned, should we choose to so call it—which the small and widely distributed wealth of a century ago has since produced,—we might be tempted to say that the capabilities of man are immeasurable; and that, if the evidence of such a phenomenon could be viewed in the dim distance which separates us from ancient Babylonia, it would be deemed fabulous.

Or to take a more striking example: if Commodore Perry on the day that he visited the coast of Japan had heard a prophecy that within the first decade of the twentieth century, the Japanese nation would hurl back Russia and astound the world by the most wonderful military and naval achievements of the age, he would have regarded it as a fanciful dream.

The changes which have taken place in the world before our very eyes ought, it seems to me, to make us cautious in our judgments as to what has taken place in past ages of which we have as yet obtained only a glimpse. On the whole, according to all human experience as far as we know it, the age of the world seems as indefinite as ever. Our best course, I think, would be, on the one hand, to avoid special pleading in defence of the old chronologies; and, on the other, to beware of accepting too readily computations which even the greatest savants have made from a too precise arithmetic.

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COMMUNION.

(Concluded.)

VI.—Distribution of Holy Communion during Mass by a Priest Other than the Celebrant.

27. Regularly Communion is distributed after the celebrant has consumed the Precious Blood at Mass. If the number of communicants is large, other priests may assist in the distribution. If, however, for good reasons Communion is to be distributed at other times, when Mass is beginning or going on, the following points are to be observed:—

28. *By the Celebrant.* (*a*) Whilst Communion is being distributed, the celebrant of the Mass will make a *double* genuflection toward the priest who is distributing *in plano:* (*α*) on arriving at the altar; (*β*) when about to begin the prayers at the foot of the altar, after having placed the chalice on the altar and opened the missal; (*γ*) before leaving the altar after Mass to go to the sacristy. He makes a *simple* genuflection,—(*α*) after the *Confiteor* before ascending to the predella; and (*β*) before the blessing at the end of Mass,—that is, after saying *Benedicat vos omnipotens Deus,* he turns toward the people, makes a *simple* genuflection, then rises and continues *Pater* ✝ *et Filius et Spiritus Sanctus.*

(*b*) If the distribution begins after the celebrant has arrived at the altar, but before he begins Mass, *i. e.*, before he says *In nomine Patris,* etc., he kneels on both knees at either side of the altar until the distribution is finished and the tabernacle door is closed. In this case, if the number of communicants is very large, the celebrant may begin Mass and say the prayers at the foot of the altar turned half-way toward the altar, making the prescribed genuflections as given under No. 28 (*a*).

In the same manner, if the distribution begins after the celebrant has finished the last Gospel, he kneels on both knees at either side of the altar until the distribution is finished and the tabernacle door is closed. If the number of communicants is very large he makes the double genuflection, as noted under No. 28 (*a*), and returns to the sacristy.

(*c*) If the distribution takes place after the celebrant has begun Mass, he observes the following rules:—(*a*) *before* and *after the*

Canon of the Mass he kneels on both knees and bows (*Incl.* III.) whilst the distributor is engaged before or after the distribution at the tabernacle. If the celebrant is engaged at the middle of the altar he moves toward the Epistle side and kneels; if he is engaged at either corner of the altar he kneels where he is. If he has already begun an oration, the Epistle, the Gospel or any other part, before the distributor arrives, it is proper that he should finish these parts before he kneels. (*β*) *During the Canon of the Mass* he neither stops nor kneels, but if he is not occupied in performing an action, *e. g.*, making the sign of the cross over the Host or Chalice, handling the *oblata*, bowing before the altar, he moves a little to the Gospel side and continues the prayers.

29. *By the Distributor.* (*a*) He should take care not to interrupt the Mass or impede the celebrant. Hence he does not go to the altar when the celebrant is performing an action which the latter cannot interrupt, but waits until he has finished the oration, Epistle, Gospel, or other prayer which he is reading.

(*b*) During the distribution he takes no notice of anything except the Blessed Sacrament which he is distributing, unless the consecration and elevation are taking place at a near-by altar, in which case he turns toward that altar, remains standing whilst he holds the ciborium in his left-hand, keeping the thumb and index-finger of his right-hand over the ciborium until the end of the elevation.[1]

NOTE.—Particles consecrated at Mass are not to be distributed before the Communion of such Mass. If, therefore, there are no preconsecrated particles, the distribution is not begun before the Communion. "*Abusum esse interdicendum.*"[2]

VII.—DISTRIBUTION AT THE ALTAR OF EXPOSITION.

30. Regularly Communion is not to be distributed at the altar on which the Blessed Sacrament is exposed for public adoration; but another altar should he selected for this purpose where the ciborium containing the sacred particles is placed in a tabernacle, some time before the exposition. If, however, for good reasons

[1] These rules, Nos. 28 and 29, are to be observed, as far as they apply, when a priest opens the tabernacle to take out a particle for Viaticum.

[2] S. R. C., May 11, 1878, n. 3448 ad 7.

Communion must be distributed at the altar of exposition, the following rules are observed :—

31. If the Blessed Sacrament is exposed *in the tabernacle* (the door simply being opened as in private exposition), the priest takes off his biretta as soon as he comes in view of the Blessed Sacrament. Having arrived at the altar he makes a *double* genuflection *in plano*, rises, kneels on the lowest step and makes a short adoration. He rises, ascends to the predella, makes a *simple* genuflection, spreads the corporal, takes the ciborium out of the tabernacle and closes the latter, so that the Blessed Sacrament in it cannot be seen. Then Holy Communion is distributed according to the ceremonies described under Nos. 9–14 inclusive. After the blessing, he opens the tabernacle so as to expose the Blessed Sacrament again to view, makes a *simple* genuflection, descends to the foot of the altar, kneels on the lowest step, and makes a short adoration. Having risen, he makes a *double* genuflection *in plano* and returns to the sacristy, putting on his biretta as soon as he is out of view of the Blessed Sacrament.

32. If the Blessed Sacrament is exposed *on the throne*, he proceeds to the altar in the manner prescribed under No. 31. Having taken the ciborium out of the tabernacle he does not close the latter, unless it contains consecrated Hosts, but he proceeds to distribute Holy Communion in the manner described under Nos. 9–14 inclusive, taking care never to turn his back directly on the Blessed Sacrament exposed. Hence at the *Misereatur* and *Indulgentiam*, at the *Ecce Agnus Dei*, *Domine non sum dignus*, and when giving the blessing at the end, he recedes somewhat toward the Gospel side; when going to the communion-rail he descends the altar steps toward the Gospel side; and at each end of the communion-rail he turns in such a manner that his back is not turned to the altar. Before leaving the altar to go to the sacristy he makes a *double* genuflection *in plano*, and keeps his biretta off until he is out of view of the Blessed Sacrament.

VIII.—Communion of Members of Religious Orders.

A. On ordinary occasions.

33. Members of some Religious Orders receive Holy Communion through a little opening (*fenestella*) in the wall behind or at the sides of the altar, or of the church or oratory.

(*a*) If Communion is distributed to them *during Mass*, the priest observes the usual ceremonies. He descends *in planum* by the middle of the front steps of the altar, even if only the Religious receive. They may receive before the laity, but not before clerics or the server of the Mass, even if he be a lay person.

(*b*) If Communion is distributed to them *outside Mass* by a priest in surplice and stole, or *immediately before or after Mass* clad in sacred vestments, and *only* the Religious receive Holy Communion, the following is to be observed: After the *Confiteor* has been recited by the server or by the Religious, the priest descends *in planum* by the middle of the front steps, goes to the opening, places the ciborium on the corporal, which is spread on the ledge of the opening (*fenestella*), says, turned toward the opening, the *Misereatur* and *Indulgentiam*, takes the ciborium in his left-hand and a particle between the thumb and index-finger of his right-hand, pronouncing *Ecce Agnus Dei* and *Domine non sum dignus*. He then gives Holy Communion in the usual manner. All the prayers and rites prescribed by the *Rituale Romanum* after Communion are recited and performed at the opening (*fenestella*).

(*c*) If Communion is distributed *outside Mass* not only to the Religious but also to others at the same time, the usual ceremonies are observed. The priest in this case descends *in planum* by the middle of the front steps, distributes Communion to the clerics and server first, then to the Religious, and, without further ceremony, to the laity kneeling at the communion-rail.[3]

B. AT THE SOLEMN PROFESSION AND RENEWAL OF VOWS.

34. (*a*) *Solemn Profession.* After the *Ecce Agnus Dei* and *Domine non sum dignus*, the priest, holding the ciborium in his left-hand and a consecrated particle between the thumb and index-finger of the right-hand, turns toward the Religious. After each Religious has singly made his or her profession, he gives Holy Communion in the ordinary manner.

[3] The *Ephemerides Liturgicae*, 1893, Vol. VII, p. 167, says that if the place at which the Religious receive Communion is at a distance from the altar, the priest should return to the altar and repeat the ceremonies before giving Communion to the laity.

(*b*) *Renewal of Vows.* The priest, having recited the *Ecce Agnus Dei* and *Domine non sum dignus*, turns toward the altar and remains in that position until all have renewed their vows, each one singly, if there be few, or all collectively if there be many, and then turning toward them gives Holy Communion.

IX.—Notes.

35. (1) Custom has in some places introduced the ringing of the small altar bell when the priest says *Domine non sum dignus*, etc.

(2) If the communicant does not raise his head sufficiently high to allow the placing of the Host on his tongue, the priest drops the particle in the ciborium and touching the forehead of the communicant thereby reminds him to raise his head. The celebrant should maintain absolute silence out of respect to the Blessed Sacrament, and even in case of any disorder it is better to return to the altar and wait until the disorder ceases.

(3) If it be too dark at the communion-rail, the server carries a lighted candle at the side of the priest.

(4) If the fingers become moist, the priest may return to the altar, dip them in the ablution cup, dry them with the little purificator, and then resume the distribution.

(5) If there are not enough particles for those who wish to communicate, the celebrant returns to the altar and breaks the last few particles into smaller pieces.

(6) The large paten, salver, or pall used by the communicants is taken to the altar after the distribution and examined. If particles are found on them, they are dropped into the chalice and consumed with the first ablution, if Communion was distributed during Mass; or into the ciborium, if the distribution has been outside Mass. In case of doubt whether they be consecrated particles or not, they are to be dropped into the ablution cup.

(7) If a particle or large fragment falls on the floor, it is reverently picked up, and the place where it fell is covered with a pall or other linen. At the end of the service the spot is carefully cleansed, and the water and scrapings are afterwards thrown into the sacrarium. If it fall on the clothes of one of the communi-

cants the priest takes it up immediately, or if necessary directs the communicant to take it up and consume it. If it cannot be readily found, the communicant is directed to go to the sacristy, search for it and reverently consume it. The fingers which touched the Blessed Sacrament are washed, and the water is thrown into the sacrarium. It is not well to create needless trouble in such cases, —"*ad evitandam turbationem populi.*"[4]

If a particle is found later on the floor or elsewhere, the priest puts it in a decent place (if he is certain that it is a consecrated Host, he puts it in the tabernacle), and he (not a lay person) consumes it after the Precious Blood, at his next Mass.

If the celebrant finds whilst he is at the altar a Host on the altar outside the corporal and is uncertain whether it was removed from the corporal before or after the consecration, he consumes it, even if he be not fasting. If he finds it after he has left the altar, he puts it in a decent place (in the tabernacle, if he is certain that it was consecrated), until he celebrates the next time; and consumes it after the Precious Blood, or carries it to the altar to be consumed by the priest who celebrates after him. In every case the place where it was found should be washed and the water poured into the sacrarium.

The loss of minute fragments when giving Holy Communion cannot always be avoided, and therefore the priest need not be too anxious provided he has taken the ordinary precautions.[5]

X.—Communicants.

36. With regard to the state of grace, the fast, and the cleanliness of the body, necessary for the reception of Holy Communion, consult the Moral Theologians. In general it may be said that all the faithful have a right to be admitted to Holy Communion, not only when the precept of receiving actually urges, but also as often as they reasonably and opportunely ask for it. It is the priest's part to form a prudent judgment as to the reasonableness and opportuneness of the demand. When a priest administers Holy Communion *in public*, he ought as a rule to administer it to all who present themselves, except such as are[6] *publicly known to be unworthy;* such are:—

[4] S. Lig., Lib. VI, n. 250.
[5] O'Kane, ch. XII, § 1, n. 655.
[6] *Rit. Rom.*, Tit. IV, cap. 1, n. 8 and 10.

(*a*) persons who are excommunicated, interdicted, and manifestly disreputable, namely, public sinners who show no disposition of amending their ways or of making public reparation;

(*b*) those who are permanently insane; deaf-mutes before they have been sufficiently instructed; and children who have not as yet arrived at the use of reason.

37. Communicants ought to go to the communion-rail in an attitude of reverence, cleanly and decently clad, with eyes modestly composed and hands joined. Each time the priest says *Domine non sum dignus* they strike their breasts, and place their hands under the communion-cloth, which is usually attached to the rail in such a manner that it may be held horizontally under the chin. Instead of the cloth a large paten, salver, or pall, may be held under the chin of each communicant either by the server or by the communicant himself; in the latter case it is passed from one to another.

38. At the approach of the distributor, the communicant moderately opens his mouth and puts out his tongue, at the same time throwing back his head a little. As soon as he has received the consecrated particle he consumes it. It is not advisable to kiss the communion-cloth or wipe one's lips with it. If the particle sticks to any part of the mouth, it is to be detached with his tongue, and not with the fingers. The communicant having received, returns to his place in a devout manner to make acts of adoration, thanksgiving, and petition. When seized with a cough, it is advisable to place a handkerchief before the mouth in order that the Sacred Species may not be expectorated.

39. If the communicant happens to vomit immediately after receiving Communion, so as to give up the consecrated particle,[7] it may be reverently consumed a second time, unless this action causes nausea, in which case the sacred particle is put in some sacred place until it becomes corrupt, after which it is thrown into the sacrarium. If the sacred particle cannot be discerned, the rubrics suggest that the vomit be burnt and the ashes thereof thrown into the sacrarium.[8]

[7] *Miss. Rom.*, De Defectibus, n. 14.

[8] This rubric holds for the celebrant of the Mass also.

XI.—First Communion.

40. In the early ages of the Church Holy Communion was administered to infants immediately after Baptism, and also at other times even before they attained the use of reason. At present the general rule is that they are not obliged to receive before they have reached the ninth to the fourteenth year.[9] The Catechism of the Council of Trent says that they ought to be admitted when they have acquired a knowledge of, and experience a relish for, this admirable Sacrament.[10]

41. They are to be well instructed, so that they may have sufficient knowledge not only of this Divine Sacrament, but also of their holy religion in general, of which it behooves the pastor, or instructing priest, exclusively to judge. The Third Council of Baltimore (n. 218) ordains that the instruction cover at least six consecutive weeks three times each week, and that after the First Communion catechetical instructions should continue for at least two years. It is one of the most important duties of the parish priest, since on a fervent First Communion frequently depends subsequent perseverance in virtue and a happy death.[11]

42. The ceremonies incident to administering First Communion to children ought to be of the most solemn and impressive character. The Ritual of the Church therefore permits that even in Lent flowers be placed on the altar and the organ be played when otherwise it would be contrary to the rubrics.[12] The First Communion day is a suitable occasion for the new communicants to renew their baptismal vows and to be enrolled in the Confraternity of the Scapular. If possible it should take place during Paschal time, so that the children may become habituated at once to compliance with the obligation of receiving Holy Communion at that season.

43. The following ceremonies are suggested:—

(*a*) Procession from school or parish-house to church; church bells ringing; cross-bearer between two acolytes carrying candlesticks with lighted candles; school children, some of them carrying small church banners; altar-boys vested in surplices; pastor

[9] O'Kane, ch. XI, 639.
[10] De Euch., n. 56.
[11] Synod. Paderborn.
[12] S. R. C., May 11, 1878, n. 3448 ad 11.

in surplice and stole; first communicants. When entering the church the choir should sing appropriate hymns, motets, *Veni Creator*, or psalm *Laudate pueri.*

(*b*) During Mass a sermon on Communion, adapted to the intelligence of the first communicants, and suitable for recalling to the minds of the older members of the congregation this happy day.

(*c*) A religious or teacher should recite aloud the prayers before and after Holy Communion.

(*d*) The children should receive Holy Communion two by two; they may for that occasion be permitted to enter the sanctuary and kneel on the predella of the altar.

(*e*) After Mass procession back to the school or parish-house.

(*f*) During the afternoon let solemn Vespers be sung, after which the renewal of the baptismal vows may be made. The solemn Benediction of the Blessed Sacrament and the *Te Deum.*

(*g*) After this the blessing and investment with the Scapulars, and enrollment in the Confraternity.

NOTE.—It is a useful and sacred custom to give to each child a souvenir card, commemorative of the grand occasion of their First Communion, marking the date and having the signature of the pastor. S. L. T.

CORRECTION.

In the last issue, under number 16, the misplacing of a punctuation mark gave an erroneous or at least ambiguous meaning to the paragraph, the sense of which should be: The priest, when vested in black (distributing Communion before or after Mass) does not bless the people, nor does he add *Alleluia*, etc.

THE TRAINING OF A CHANCEL CHOIR.

I.

FROM the considerations presented in the first paper of this series, it is evident that there are some very distinctive principles entailed in the successful organizing and directing of boy-choirs. The arguments alleged by the first collaborator have made it plain that if the reform-movement in Church Music is going to meet with anything like popularity here in America, the new choirs must be organized and maintained systematically and scientifically. There can scarcely be any doubt about this.

The present writer has for his part in the series, the discussion of some questions that follow naturally from the conclusions of the preceding article. The propositions which underlie the considerations to be offered in these pages, are the answer to the question: "What is the final guarantee of the effectiveness of choirs that have been correctly organized?"

It will appear during the progress of this article,—(1) that the effectiveness of boy-choirs is first and last determined by the care and method used in training the boys' voices; (2) that the *sine qua non* of the success of these choirs is the correct formation and development of that peculiar tone-quality inherent in every boy's voice, which makes the boy's voice preëminently the best vehicle for the expression of the religious sentiments of Catholic ritual-music.

The characteristic which differentiates the boy-voice, clearly and beyond any doubt, from other human voices, is essentially this, that it is absolutely free from any even remote suggestion of personal sentiment. It is not colored by the exaggerated emotion or the latent passionateness which must to the end unfit the female voice for use in purely ecclesiastical music. Boys are capable of religious emotions, but anything like a personal, passionate, human sentiment is altogether impossible in their stage of physical development. Boys can express only such ideas as are inseparably connected with the spiritual tone of a composition. Women, on the other hand, can hardly avoid adding something of their own personal sentiment and mood; their tones insinuate something at variance with the strictly sacred and ecclesiastical character which should pervade all the music performed at the Offices of the Most High. And so it may be said that the feature which makes boys' voices *par excellence* the perfect instrument for the rendition of the chant and the other legitimate styles of ritual-song, is something negative if compared to the female voice, and something positive if compared to the coarse and strident tones of boys before they have been trained.

Obviously, then, a boy-choir must be educated with the greatest care and vigilance.

The peculiarities in the construction of the child's voice, and the various tendencies which characterize its development, must

be carefully thought about and examined. The best methods for clarifying this distinctly spiritual timbre of the boy's voice, and the processes for effecting and preserving the imperceptible fusion of its two distinct registers which has made the English choirs famous, should be diligently considered by all choirmasters who hope to do successful work. It is a pity that there have been some choirs here in which the mention of a special process for training the boys' voices would have been as much a surprise to the directors as to the choristers themselves. The necessity of using a distinct method of voice culture which would be especially applicable to the physical and vocal conditions of boys, seems not to have been known by all who in the past have announced themselves as competent directors of boy-choirs. The singing of indifferently trained boys, and even the singing of boys who have received a certain amount of intelligent vocal instruction, but not according to the principles and methods which constitute the art of teaching chancel-choirs—a distinct branch of the musical profession—is often intolerable; strident, unrefined, lacking in flexibility, smoothness, and general finish.

The scientific cultivation of the boy-voice is a department of vocal art which is entirely distinct, in method, from all other systems of voice culture. The average boy is endowed with a natural voice practically identical in quality and timbre with that of the girl of like age. The physiological construction of the vocal organs is the same in both boy and girl, and continues up to the inevitable time of mutation in the boy-voice, which occurs generally between the ages of fourteen and sixteen. The purpose of vocal training during the four to six years' period of the boy's usefulness as a singer, is to produce a similar quality of tone and a uniform degree of force throughout the range of his voice. In order to produce this desired quality of tone and uniformity of force, the boy's voice must be subjected to an entirely different system of training from that ordinarily applied to the development of the female voice. Herein we perceive a leading principle which must be carefully borne in mind by the instructor of boy-choirs. The reason for this radically different method of dealing with the boy-voice is that the work done is usually a task of reconstruction, not of building upon a first foundation. Before

the application of correct principles of vocal art to his case, he has in most cases unwittingly accustomed himself to certain incorrect usages of his most accessible tones, and the serious faults thus acquired must be entirely overcome by a special kind of training peculiar to his case. The strenuous life which the average American boy leads from cradle to long trousers, has endowed him with a forcible tone of speech and song which he emits with all the vigor of muscular power at his command. Base-ball, football, wrestling, and singing are to him but so many ways of working off his surplus energy and asserting the sturdy prerogatives of his masculinity. The spirit in which he sings a song is much the same as that in which he kicks a pig-skin or breaks a race-tape,—his main idea being to "win out." In consequence, the exquisite voice with which he was gifted by nature has given place to a hoarse, strident, and even blatant voice which by careful methods of culture—proved invincible by widespread usage—must be restored to its pristine state of sweetness. The quiet domestic life of the average girl of the same age has fostered the best qualities of her voice and, generally speaking, the development of her voice requires no marked deviation from the conventional methods. A girl's voice during girlhood cannot compare in charm of tonal beauty with the boy's voice; it can never attain to "that indefinable something"—to quote Mr. J. Spencer Curwen F.R.A.M.—which is inherent in the ideal boy-voice. The voice of the cantatrice is always personal; the boy's voice scarcely ever so. And yet the impersonality of the boy's voice is by no means the greatest of its charms. Its boundless upward range elicited from Caryl Florio the admiring eulogium, "There is no top to a boy's voice." The tribute which the eminent scholar and critic, Mr. H. E. Krehbiel, once paid the then famous Harry Brandon of New York, was couched thus: "He can soar into realms where few living prime donne can follow him, and his voice is so flexible that he sings the most florid music without difficulty." We might multiply *ad infinitum* the encomiums which the boy-voice in its perfect state of culture has elicited from the votaries of music. We might quote the endless comparisons of the ideal boy-voice with the cultured female voice, in which the former has won by the contrast.

But we must now proceed without further preliminaries to the choir-room, which is to be the scene of future labors, and where we are to meet the young lads who have been selected according to the principles enunciated in the first paper of this series. Bearing in mind the fundamental distinctions between the methods of training the boy's and girl's voice respectively, we will now reduce to application the chief principles of training the former, which the best authorities, English, Continental, and American, advocate as the desideratum for successful practice.

II.

The training of the boys must be of two kinds,—vocal and technical. Let us first concern ourselves with the vocal training of the soprano-boys.

The first step is to see that the tones of the scale are recognized and produced according to their proper pitch by each boy separately. The choirmaster will at once detect two entirely different methods of singing in the same pupil. Up to a certain point in the ascent of the scale, he will observe a coarse, heavy quality of tone, in the production of which, force and conscious effort are conspicuous. About that point—which varies with different boys—the voice is clear and of a flute-like character, enriched, in some exceptional instances, by a most desirable suggestion of horn-like quality. These higher tones are produced without effort, and so entirely different are they from the lower tones of the scale that it is difficult to believe that the different qualities of sound emanate from the same lad. Hereby is manifested the dual principle upon which every human voice in the abstract is constructed,—that is to say, its natural division into two general registers.

"A register," says Emil Belinke, "consists of a series of tones which are produced by the same mechanism." The two registers of the boy's voice, respectively denominated the *head* and *chest* registers, are commonly called in England, the *thin* and *thick* registers, these adjectives having reference to the quality of voice rather than to the placing of the tones. Some authorities term the high head-notes *upper thin*, and the chest notes, *lower thick*, thus making four registers; but as these two added registers are merely extensions of the two stated ones, head and chest, and as

the same exercises are used in their development, they need not be separately considered.

If the average boy undertakes to sing without instruction, or after imperfect teaching, he will inevitably force his chest tones far up into the range of the head register. This forcing of the chest-tones produces a most unpleasant quality, and incidentally injures a voice.

Having discerned the break in a voice which occurs in singing an ascending scale, the choirmaster should now have his pupil descend the scale, commencing at F (fifth line). The break, as we may now call it, is soon in evidence again; but this time it occurs at a lower point in the scale. In this is revealed the vital point which should be borne in mind throughout the entire process of blending the registers.

The chest-voice cannot only be forced up into the domain of the head-voice, but the head-voice can be made to over-lap the chest-voice in the descending scale.

By applying to all the members of the boys' section experiments similar to those outlined above, the choirmaster will discover the same characteristics existing among them all, though sometimes an exception is found. *Obviously, then, a boy is unfit for use in the choir until he has overcome the break between the registers.* Had he the voice of a seraph in his upper tones, he is useless as a chorister while his lower tones resemble those of an auctioneer. The purpose of scientific training is apparent. By constant training only can the entire voice be brought into focus and made uniform in quality and degree of force. The voice of the individual chorister, and of the *ensemble*, must be treated upon definite and recognized principles of instruction. It is the purpose of this paper to indicate and emphasize some of the most important of these principles.

The elementary principles of correct practice are laid down by Dr. George Martin of St. Paul's Cathedral, London: "Boys should be taught to open the mouth properly, and never to sing with the teeth closed. The tongue must not be curled up, the tip slightly touching the lower teeth. Many masters enjoin an unnatural extension of the mouth in singing. The best plan is to make each boy place his thumb edgewise as far as the first

joint. Then the mouth is opened in its natural position for singing. The thumb is then to be drawn gently away, leaving the teeth in the position they occupied when the thumb was between them. The head should be held erect and any tendency toward *throwing forward the chin* should be checked at once." Elsewhere he says: "The quality of tone produced by the boys in the practice-room, and by the whole choir combined, should be pure and free from harshness, and the enunciation as clear as possible. The shape of the resonance box formed by the hollow of the mouth materially affects the quality of the tone produced. The master should be careful to check all that kind of singing which is called 'throaty,' but which might be more accurately described as tonsillitic, and stop every form of nasal production."

The boys correspond readily with an intelligent system of instruction, and they soon learn to carry the thin register downward so as to include the notes in the vicinity of the "break." How then shall the choirmaster proceed to reduce the necessary instructions to a definite system?

He should bear in mind first of all, that the fundamental principles underlying the successful training of the boy's voice are, —(1) soft singing; (2) downward practice of scales. Commencing with F (fifth line), single tones should be sustained softly during a slow emission of breaths to the syllable "OO," and this process should be continued in chromatic intervals as far as the thin register can be made to descend. Returning then to high F, groups of three, four, and more tones in any descending form may be taken to the same syllable "OO." It will not be necessary to confine the practice of the higher tones of the thin register to downward progression only. That portion of the voice may be dealt with so as to add to it new upper tones; and as such tones are added, they should form the starting-point for the downward practice of exercises designed to conquer the break between the registers. The vowel sound "OO" is generally adopted as the basic syllable for the tone-practice of boys, as it tends to impart a mellow, flute-like character to the voice. Furthermore, it betrays at once any tendency toward nasal or throaty tone-production, so that such tendency may be corrected in its incipiency. The

advantage of using this vowel sound is increased by prefixing a consonant like K, or a combination like *WH;* these serve to project and "place" the vowel sound properly.

For the purpose of gaining flexibility, "OO" and "AH" may be used alternately in moderately rapid passages, thus :—

G F G E G D G C etc.
OO AH OO AH OO AH OO AH
AH OO AH OO AH OO AH OO

Mr. Robert Louis Gannon, Choirmaster of the Mission Church (Redemptorist Fathers), Boston, secures excellent results in the way of fluency by the use of an exercise of this sort.

One important point to be kept in mind is that in practical choir singing, the soprano part must be of a tonal character which will blend consistently with the other parts. We have all heard "overtrained" boy-sopranos, where soullessness of voice is in evidence in spite of faultless production, and whose frigidity of tone is like the coldness of the polished marble shaft. The boy's voice has been called "*angelic*"; but it must be remembered that it has the essential characteristics of the *vox humana*. When it is blended with the active voices of a church choir, the vibrating string-like character should be in evidence in the soprano as well as in the deeper parts. Where this quality is lacking, the *ensemble* effect is much the same as that obtainable in an orchestra in which there are no violinists, the upper parts being assigned solely to flutes and light reed instruments.

I have endeavored to indicate the general scheme upon which the cultivation of the boy-voice must be based, if the choirmaster is to secure the best results. It is recommended, however, that he familiarize himself with some established system of vocal exercises which have produced recognized results in choirs of international reputation. Dr. Martin's excellent book[1] should be in the hands of every boy-choir leader. This book embodies some exercises from the pen of Sir John Stainer, which for twenty years have been used daily in the famous choir at St. Paul's, London.

We come now to a much mooted question among choirmasters, and the distinguished authorities arrayed on each side of the

[1] Novello, Ewer & Co., London and New York.

question will indicate the force of the arguments which the supporter of each side can produce in favor of his contention. I refer to the two opposite ways of overcoming the *break* in the registers.

The first way is to smooth over the *break* by blending at that point the two registers of the voice, and subjecting the lower register to treatment which will greatly modify it, but by no means obliterate it. The other way is to eliminate *absolutely* the chest register, and to make the chorister use his thin register throughout the entire range of his voice. Let it be said at the outset that it is the conviction of the writers of this symposium that for the purposes of rendering our music the first of these methods is unquestionably the better. This difference of opinion has existed for years, and from Mr. Krehbiel we discern the same contention in 1888. Incidentally speaking of Mr. La Jeune, Organist of St. John's Chapel, New York, he says:

"His method differs from that of the *majority*, in that he does not permit the use of the chest tones at all by the boys. This is not because he believes the chest tones of boys cannot be used effectively, but because he holds it is impossible to bridge over the break between the registers, in the three or four hours' study a week which the appropriation for choir purposes enables him to have. Mr. Messiter, of Trinity Church, holds decidedly to the opposite opinion, and on this mixed question there are nearly as many diverse views as there are choirmasters. As a rule, the practice is to train the head voice downward, and to prohibit the use of the chest tones above G on the second line of the treble staff. Those who, like Arthur E. Crook, of Calvary, split up the voice into more than two registers, believe also in cultivating the medium tones, on the ground that, while sweetness and purity of tone are gained by developing the head tones downward, *the singing of the choir trained on this plan will lack brilliancy.*"

It is presumed that this last statement refers to the complete absence of chest tones in training low notes on the head plan. Every authority advocates training downward. In fact, the downward plan, while permitting the use of the chest tone, at the same time gives the usually strident chest register a modified character which is apparent early in the training.

One important consideration which the Catholic choirmaster

must take into account in settling for his own practice the merit of this question, is that the chorister must be fitted to sing the Gregorian Chant instead of music which has been especially written with reference to his paramount abilities, as is the case in the Anglican Church. The chant is of wide range and varied character, oftentimes calling for great virility of tone; the insipidity of a voice trained entirely in the head register would be entirely inadequate to the requirements. For example: the *Victimae Paschali* sung throughout in the thin register, supposing of course that the low notes could be thus reached, would lose its triumphant character. If this sequence is transposed to a pitch where it can be sung readily in the head register, the effect of such a passage as "Dic nobis Maria" and "Angelicæ testes," the victorious character of the melody is lost in its trivial treatment. The effect would be something like that of bugle call to arms played upon fifes. The difficulty in this particular sequence could be obviated, it is true, by the particular phrases in question being given to *altos* or *basses;* but such solutions in the general rendering of the chant are not always practicable. The boy's voice must be trained to meet any emergencies in the chant.

To sum up. (1) According to Mr. Krehbiel, the majority of choirmasters advocate the retention of the chest register in a modified form. (2) For all practical purposes, a qualified chest-tone seems indispensable in Catholic music.

Having decided to train the boys on this principle, choirmasters should take a method of dealing with the chest register which shall tend to free it from all symptoms of harshness and bridge over the break between the registers. Soft-singing and downward practice of scales from a point in the thin register must be insisted upon. Choristers must be given individual practice. By application and patience and the exercise of ingenuity and invention to cover special cases the habit of singing smoothly over the break can be acquired. Before leaving the subject of tone production, it would be well to mention that, upon the attainment of proficiency in singing, the general practice need not be confined exclusively to downward progressions, although this should still be the prevailing method.

Theoretically, the subject of proper breathing should be

treated before that of tone production; practically, in the case of boys, it should not be enlarged upon until after they have been taught once or twice to produce tones. But for the production of sustained notes a regular system of correct breathing must be taught in the first days of instruction. For exercise in breathing, we can do no better than quote again Dr. Martin:—

"At the outset the boys must be made to stand in an upright position, both feet being firmly planted on the floor. During the breathing exercises the hands should be placed behind the back in as easy an attitude as possible, so as not to cramp the body in any way. The mouth must be slightly opened, and the air drawn gently in. When a full breath is taken, the chest, ribs, and abdomen must be enlarged and expanded. Any tendency to raise the shoulders must be considered a sign of bad breathing. Four slow beats should be counted during this process, and the breath should be taken slowly, silently, and very evenly. The breaths thus drawn must be carefully retained in the body without the slightest escape, while four is counted. Then with a strong effort of will and command of the muscles, the breath must be evenly and gradually expired while another four of equal measure is counted. Thus twelve beats will be used. Four to take breath, four to hold it, and four to let gently forth. . . . It is most important that the teacher should explain to the boys that considerable mental force is required to prevent the air from rushing out too quickly at the beginning of the process of expiration."

It is also most useful in breathing exercises to have the lads stand with arms akimbo and palms of hands on the hips; this arrangement affords even greater freedom to the chest and abdominal muscles than when the hands are placed behind the back. At least five minutes of every rehearsal should be devoted to an exercise of this sort.

We have treated thus far of the training of the boy-sopranos. How does the choirmaster proceed with the altos? By precisely the same method, applied to a range of voice lower in the scale. The break in the alto-voice must be located, and with the application thereupon of the same method of treatment the boy-alto will develop a timbre of voice which will readily and beautifully blend with the flute-like quality of the sopranos.

The men, too, should be trained along some such definite line of voice-culture as can be applied to them *en masse*, in sections, or as individuals. If they are young men, just beginning their musical career, they will appreciate such training, and it will go a long way toward securing their steady coöperation in choir-work. It is most desirable that the men should use their voices according to some fixed plan, and that there should not be left loose among them one individual with personal peculiarities in voice or tone production. We all know what harm one twangy, nasal tenor, or one chesty basso, can do even in reasonably large choirs. The boy-choir is no place for either of them. The purity of tone which the ideal choir of boys and men can and should attain to is, as it were, the clearness of crystal. Natural flaws of voice in the deeper parts can be largely corrected by the use of proper vocalizing, and choirmasters will do well to adapt any of the recognized methods of voice-production for tenors and basses to the use of the men of the choir.

III.—Technical Training.

We pass now to the technical training of the choristers in such of the theoretical principles of music as are necessary to him. The reading not only of modern music, but also of Gregorian Chant, must be studied and mastered. The rudiments of modern music must be studied until each chorister is thoroughly acquainted with them. He should be able to name all notes in all of the lines and spaces, and some of the leger lines, with their accidentals, and to explain the various time-values. He should be familiar with the signatures of the different keys, and he should understand the various marks of expression. In Gregorian Chant he should understand the clefs and their position in the staff; the value of the different notes and their pitch as related to the clef; the laws of duration and accent, the nature of psalmody, and many other points. A good method for learning to read modern music at sight should be introduced. Tuft's method is an ideal one, thorough and easy of comprehension. It is founded upon the *movable Do* system, by which each scale commences with *Do*. The lessons are deftly arranged, and the progress of the boys in assimilating them is remarkable. The system founded

upon the *fixed Do* is most unsatisfactory. It has always proved a great task to teach boys to commence a new scale on a different sound, thus: *C* scale on *Do*, *D* scale on *Re*, *G* scale on *Sol*, etc. As a matter of fact, every scale is structurally identical. If *C* on a piano is tuned up to *D*, and every succeeding note accordingly, a perfect *D* scale will be heard. This is where the movable *Do* makes sight-singing easy. Every new scale starts on *Do*, and the perfect uniformity of the diatonic scale-intervals is impressed on the boy's mind without conscious effort on his part.

The movable *Do* will also facilitate the reading of the chant in which the position of the notes on the staff is relative. The writer of the third essay of this series will set forth reasons why the Gregorian notation of the chant is preferable in every way to the modern notation. Suffice it here to say that any attempt to learn to read Gregorian Chant according to some transcription of the same into modern notation would do violence to the entire system of theoretical musical knowledge as studied and mastered by the chorister.

It is hardly possible that those who are now interested and engaged in the revival of the traditional music of the Church have not before this realized the great necessity of embodying the choirmaster and organist in one man. Nothing can be more obvious than that the choirmaster must have the reins in his hand absolutely. Any organist of skill who has also had charge of choirs or bodies of singers, will realize that there are subtle ways which, indeed, he cannot himself explain, but by which, with his fingers on the keys, he can so wield his singers as to produce any desired impression upon their minds. In these days of opportunity for the able organist, he should not be content to be merely a mechanical automaton while the choirmaster holds the authority and represents the greater brains of the combination. Much better results can be secured if the choirmaster and organist are embodied in one man. A further advantage to the parish would be in proportionately less expense.

To come to another point. Proper facilities must be provided for regular practice. The choir-room should be kept sacred for choir purposes, so that it may be accessible at all times. The choir should not be expected to have quarters with Sodalities and

Leagues, not to mention sewing-classes and the Altar Society. The appointment of rehearsals should never depend upon whether the room is previously occupied by the St. Vincent de Paul Society or the Church Debt Association. The conscientious choirmaster will be obliged to make many appointments for personal practice, at all sorts of hours, and the scene of action should be always available to his purpose.

The piano should be one with horizontal strings, either grand or square, so that the choirmaster can sit facing the choir with an unimpeded view. The benches should be comfortable, but not conducive to lounging, and they should be arranged as nearly as possible according to the plan of the choir-stalls in the sanctuary. A blackboard with white lines, or better, a white board with black lines for the musical staff, should occupy a commanding position. It would add to the general musical effect if a few pictures representing musical subjects, for instance St. Cecilia, or some of the great composers, could hang on the walls. The cassocks and surplices of the members should hang in lockers built along the sides of the room. This would centralize the choir equipment, and would avoid the confusion which would inevitably result from mutual accommodation for choir and altar boys. A closet for books and music should be provided in the choir-hall, and some regular method for keeping the music in repair devised. The choirmaster will find it convenient to appoint as librarians certain reliable boys whose duty it shall be to distribute and gather up the music, and see that it does not become worn beyond chance of repair.

As to the number of rehearsals, if the best quality of work is desired, from four to six hours a week for the boys, and two or three hours a week for the men is none too much. The boys should be rehearsed one hour on each of the five school days, then allowing them an absolute holiday. When the boys attend the parochial school, an arrangement between pastor, teachers, and choirmaster should be made by which a part of the rehearsal can come out of the class hours. One of the great aims of the school boy is to "get out of class," and he would gladly hew wood or carry water to attain this end. It has been abundantly proved that in a choir practice the best work is done in that por-

tion of the hour when the lads have the satisfaction of knowing that they are out of class while their classmates are "grinding." The time between the closing of school and twilight is naturally given but grudgingly by the boys. Such an arrangement as I have just suggested might entail an extra degree of management upon the school Sisters, but they are ever susceptible to the inspiration "ad majorem Dei Gloriam." The men of the choir should have at least two rehearsals a week; and on Friday night of each week there should be a full rehearsal of boys and men; this is considered to be the best night for the general practice, for it is sufficiently late in the week to admit of gathering up the results of the previous days' rehearsals, and preparing them for the Sunday which is to follow. The singing on Sunday will be characterized by all the greater freshness and spontaneity on account of the previous day's rest. Where the boys are not taken from the parochial school, it is not easy to hold the rehearsals so frequently. But there should not be less than three rehearsals a week for the boys, one for the men, and one general practice for all together. It would be a folly to hope for good results if less time than this were devoted to practice.

Our consideration as to the amount of time to be devoted to choir-practice can be best concluded in the words of A. Madeley Richardson, Mus. Doc., F.R.C.O.: "To carry his work to a successful issue, the choirmaster must have ample time and know how to put it to the best use. An hour a day with perhaps one day a week as a holiday, is a reasonable amount of time to devote to choir-work with boys. If this time is used to the best advantage, it will be productive of great benefit to the boys, and will give possibilities of raising their singing to a very high level."

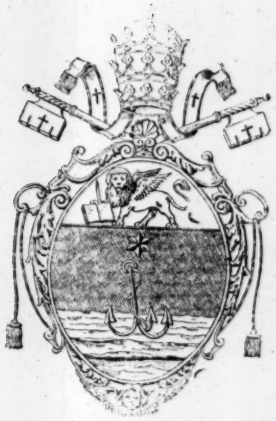
The question is often raised, "How long a time must necessarily elapse between the organization of a choir and its installation in the sanctuary?" Three months is the minimum of time required for the proper preparation. Six months would be more reasonable, and one full year is to be highly recommended. Of course, many pastors are so situated that the solution of this question is thrust suddenly upon them and in such manner that it must be solved by the first means which come to hand. But in places where the former choir of mixed voices is suddenly disbanded, and the litur-

gical choir is not yet ready for a public appearance, the pastors would do well to have Low Mass, or to engage a temporary unison choir of three or four men. If a sanctuary choir starts upon its career in a crude, unfinished state, it will lay up for itself the criticism and opposition of many years to come. If, on the contrary, it enters upon the performance of its functions in a condition of thorough fitness, its success is infallibly ensured.

The prudent pastor, in this regard, is he who, reading the signs of the times, and observing the straws which indicate how the wind blows, at once sets about preparing a chancel-choir. If he commences intelligently and permits himself a full year for preparation, there is no doubt but that the new liturgical choir will enter upon its career in such manner as abundantly to vindicate its installation and to win the approval of all interested.

FRANCIS JOSEPH O'BRIEN.

Philadelphia, Pa.



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

CIRCA QUALITATEM CERAE PRO SACRIS FUNCTIONIBUS USURPANDAE.

Nonnulli Sacrorum Antistites a Sacrorum Rituum Congregatione semel atque iterum reverenter postularunt: "An attenta etiam magna difficultate, vel veram ceram apum habendi, vel indebitas cum alia cera commixtiones eliminandi, candelae super Altaribus ponendae, omnino et integre ex cera apum esse debeant; an vero esse possint cum alia materia seu vegetali seu animali commixtae?"

Et Sacra Rituum Congregatio, in Ordinario Coetu die 29 Novembris hoc vertente anno in Vaticanum coadunato, omnibus perpensis, una cum suffragio Commissionis Liturgicae, anteacta decreta mitigando, rescribere rata est: "Attenta asserta difficultate, *Negative* ad primam partem; *Affirmative* ad secundam, et ad mentem. Mens est ut Episcopi pro viribus curent ut cereus paschalis, cereus in aqua baptismali immergendus et duae candelae in Missis accendendae, sint ex cera apum, saltem in maxima parte; aliarum vero candelarum, quae supra Altaribus ponendae

sunt, materia in maiori vel notabili quantitate ex eadem cera sit oportet. Qua in re parochi aliique rectores ecclesiarum et oratoriorum tuto stare poterunt normis a respectivis Ordinariis traditis, nec privati sacerdotes Missam celebraturi de qualitate candelarum anxie inquirere tenentur." Atque ita rescripsit, die 14 Decembris 1904.

A. *Card.* TRIPEPI, *Pro-Praefectus.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

COLOR VIOLACEUS ADHIBEATUR PRO MISSA VOTIVA DE FIDEI PROPAGATIONE.

Rev.mus P. Petrus Xaverius Cazenave, Procurator Generalis Societatis Parisiensis Missionum ad exteros, SS. Rituum Congregationi ea quae sequuntur humiliter exposuit; nimirum:

Die 5 Martii 1787 approbata fuit Missa votiva de Fidei Propagatione pro omnibus et singulis Missionariis ubique gentium existentibus, et die 21 Aug. 1841 concessa fuit etiam Dioecesibus, in quibus adest Societas Propagationis Fidei in Gallia instituta. Nunc autem ambigitur et quaeritur: Quinam sit color paramentorum in praedicta Missa votiva adhibendus?

Et Sacra eadem Congregatio in Ordinariis Comitiis die 29 Novembris hoc vertente anno ad Vaticanum habitis, re sedulo perpensa una cum voto Commissionis Liturgicae, rescribendum censuit: "*Adhibendum esse colorem violaceum.*" Atque hanc Sacri Consilii resolutionem SS.mus D.nus Noster Pius PP. X ratam habuit et probavit, die 14 Decembris 1904.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

III.

PROVIDETUR CIRCA TRANSLATIONEM DUORUM FESTORUM PROPRIORUM CUM IN DIEM IMPEDITAM INCIDERINT.

Rev.mus P. Augustinus Veneziani, Procurator Generalis Congregationis Missionis, exponens Festum Manifestationis Immaculatae Virginis Mariae a Sacro Numismate, die 27 Novembris a

Sacerdotibus ipsiusmet Congregationis ac Puellis a charitate recolendum, saepius impediri occursu Dominicae primae privilegiatae Sacri Adventus: Sanctissimum Dominum Nostrum Pium Papam X supplicibus votis rogavit, ut in casu eiusmodi impedimenti, tamquam in sedem propriam enunciatum Deiparae Festum in diem 28 sequentem transferri valeat. Itemque expetivit ut festum secundarium translationis Reliquiarum S. Vincentii a Paulo dominicae secundae post Pascha affixum, quoties ea dominica impeditum occurrerit, in feria secunda immediate sequenti liceat reponere. Sacra porro Rituum Congregatio utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, benigne annuit pro gratia in omnibus iuxta preces: Servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 2 Decembris 1904.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES:—

1. Ordains that in view of the difficulty which exists in many regions of obtaining pure wax for service of the sanctuary, the bishops should determine the matter for their respective dioceses. In doing so they are, however, to exercise their utmost care to see that pure wax is, as far as possible, used for the Paschal Candle, for the candle which is used in blessing the baptismal water, and for the two candles used in the celebration of Mass. The other candles should be at least in great part wax.

2. Prescribes that in celebrating a votive Mass for the Propagation of the Faith, the proper color of the Mass is violet.

3. Permits that the two proper feasts of the Vincentian Order —that of the "Manifestation of the Immaculate Virgin of the Holy Medal" (November 17), and that of the "Translation of the Relics of St. Vincent of Paul"—may be transferred to the following days, whenever their regular celebration is prevented by the occurrence of a privileged or other Sunday.

"HE ROSE AGAIN FROM THE DEAD."

(Communicated.)

The question is frequently mooted whether, in reciting the "Apostles' Creed" we should say: He *rose*, or He *arose*. The Standard Dictionary says: "There is a general preference in present usage for the shorter form *rise*, except in poetic or elevated style." But has there not always been a general preference for the shorter form? In none of the English translations of the Bible does the form *arise* occur a hundred times, whereas *rise*, the shorter form, is used in nearly every instance where the idea of being raised up is expressed; and whenever Christ's Resurrection in particular is mentioned, the shorter form is used.

"The third day He shall *rise* again."—Matt. 20 : 19; Mark 9 : 30; 10 : 34; Luke 18 : 33; 24 : 7.

"After three days I will *rise* again."—Matt. 27 : 63; Mark 8 : 31.

"It behoved Christ to suffer, and to *rise* again."—Luke 24 : 46.

"That He must *rise* again."—John 20 : 9.

"Till the Son of man be *risen*."—Matt. 17 : 9; Mark 9 : 9.

"After I shall be *risen* again."—Matt. 26 : 32; Mark 14 : 28.

"Lest perhaps His disciples . . . say . . . He is *risen*."—Matt. 27 : 64.

"He is *risen*, as He said."—Matt. 28 : 6; Mark 16 : 6.

"He *rising* early."—Mark 16 : 9.

"After He was *risen*."—Mark 16 : 14; John 21 : 14.

"The Lord is *risen* indeed."—Luke 24 : 34.

"When therefore He was *risen* again."—John 2 : 22.

"The Christ Jesus that died, yea that is *risen* also again."—Rom. 8 : 34.

"The Christ was to suffer, and to *rise* again."—Acts 17 : 3.

"But if there be no resurrection of the dead, then Christ is not *risen* again. And if Christ be not *risen*."—I Cor. 15 : 13, 14, 16, 17, and 20.

"You are *risen* again by the faith of the operation of God, who hath raised Him up."—Col. 2 : 12.

"If you be *risen* with Christ."—Col. 3 : 1.

I have examined these texts in the six versions given in the English Hexapla (Wiclif, Tyndale, Cranmer, Geneva, Rheims, and King James) and also in the Revised Version. Excepting in four places (Matt. 27 : 63; Mark 8 : 31; 9 : 31; Luke 10 : 33) of the two short-lived versions of Tyndale and Cranmer, the shorter forms *rise*, *rose*, *rising*, *risen*, are invariably used in all the English Bibles whenever Christ's Resurrection is referred to. The same is to be said of all our Catechisms and Prayer-books; these have "He rose again," *e.g.*, Deharbe (all editions), Howe, Gibson, Müller, Groening, S.J., McCaffrey, Slinger. Not only in Catholic prayer-books, but also in the Episcopalian Book of Common Prayer the form used is "He rose again."

The earliest usage as well as the present custom of the English language give unquestionable preference to the word *rise*, instead of *arise*, whenever the purpose of the speaker is to designate Christ's Resurrection; and the article of the Creed which states this mystery, in spite of centuries of variation in spelling, has ever expressed this great fact by the monosyllable *rose*, so that for more than three centuries both Catholics and Protestants were agreed in saying: "The third day He rose again from the dead."

What was it that induced the compilers of the Baltimore Catechism

and the Baltimore Manual of Prayers to put aside the traditional formula, and for "He rose again" to substitute the novel form "He arose again"? The mistake they made should be corrected, but who may and will undertake to correct it?

The above question suggests another of similar nature: Should the last article of the Creed read: And *life* everlasting, or: And *the life* everlasting?

The phrase "life everlasting" or "everlasting life" is found forty-three times in the New Testament. In I John 1: 2 and 2: 25, we have in the original ἡ ζωή, "*the* life the everlasting." That is good Greek, but not good English; accordingly in all the versions we have "everlasting life," "eternal life," or "life eternal." In John 17: 3, we have the Greek article, which makes the passage read "this is *the* everlasting life," and likewise in Acts 13: 46, and I Tim. 6: 12, where the original might be rendered "of *the* everlasting life," which would be passable English; but neither in these five texts, nor in the thirty-eight anarthrous texts, in any English translation, has the article ever been used.

When our Creed was formulated in the vernacular its compilers no doubt used the Scriptural phrase with which they were most familiar, and in these the article was wanting, for we do not find any one of them using the form "the life everlasting." The Episcopalian Book of Common Prayer inserts the article; but the advantage of this anomaly is not apparent. We may justly, therefore, ask ourselves why did the Baltimore Catechism and the Baltimore Manual of Prayers adopt this form, as though following the Episcopalian termination, instead of adhering to the old Scriptural, Credal, and Catholic ending, which we all learned when we were children, and which our forefathers used for centuries? J. F. S.

COLONEL OTIS AT THE CATHOLIC MISSION OF CAMP HARNEY IN 1874.

In the March number of the Review it was stated (p. 282: footnote to *Founders of the Church in Idaho*, by the Rev. Cyril Van der Donckt) that Colonel Otis, who commanded Post Harney in 1874, whilst Father Mesplié was chaplain there to the U. S. Army, is the General Otis who went to the Philippines in 1898.

Correcting this statement, the Rev. P. Rosen of Hollandale, Wis., writes to us:—

"The two children of Colonel Otis, who are mentioned as having made their First Communion at the Post Harney in 1874, together with Sergeant Vernon's son and the parents of both, were the sons of Colonel Elmer Otis, of the 7th Cavalry, who afterwards lived in San Diego, California, and whom I knew intimately for a number of years. But he is dead. One of the children is now a Jesuit; the other child I myself buried in Fort Meade, South Dakota. Colonel Otis was a convert—one of the most remarkable men among the galaxy of illustrious men who have entered the Catholic Church in this country. He was a familiar figure for some years at Notre Dame, Indiana, and the account of his conversion, if published, would furnish a most interesting page in our missionary history of latter years. I think his widow still lives in San Diego.

"During about eight years he was a constant attendant at the early Mass in our Church and frequently served it. It was a most edifying spectacle to see him, a Colonel of the U. S. Army, in full dress uniform serving at the altar, and frequently receiving Holy Communion. He made his meditation every morning, and recited the rosary as well as morning and evening prayers regularly with his family when at home."

Upon receiving the above letter from Father Rosen we made further inquiry regarding the identity of the Colonel Otis mentioned in the article referred to. In reply the Rev. A. E. Otis, S.J., of New Orleans, son of Colonel Elmer Otis, kindly furnished us with the following interesting details in a letter which we take the liberty of publishing as a supplement and correction of Father Van der Donckt's instructive paper.

Reverend and Dear Father:—

Your kind note in reference to the article on the Church in Idaho, has been received. You have been informed rightly that the Colonel Otis spoken of in the article was my father, and the footnote stating that he was the "General Otis who went to the Philippines in 1898" is an error.

The General Otis who went to the Philippines was General Elwell S. Otis, now a Major-General on the retired list, and residing at

Rochester, N. Y. There was also another General Otis who went to the Philippines during the Spanish War, viz., General Harrison Gray Otis, of California, and who was, if I mistake not, in the Volunteers. These two and my father, the late Colonel Elmer Otis, Eighth Cavalry U. S. A., were all of the same family, and descendants of the well-known Harrison Gray Otis, of Massachusetts, who was himself a son of Samuel Alleyne Otis, a brother of James Otis, the patriot. General Elwell and my father held corresponding positions in the U. S. Army for a number of years, General Elwell being a Colonel in the Infantry, and my father a Colonel in the Cavalry. I have often heard my father say they were cousins, but whether first or second, or further removed, I do not know. General Elwell Otis is not a Catholic, but while commanding at Manilla he did much for the Catholic cause, as I learned personally from Fr. Algué, director of the observatory at Manilla.

My father died at San Diego, August 18, 1897, and my brother wrote of it to me at the time in these words: "A more peaceful death I have never seen, nor a more saintly man."

He was born near Westfield, Mass., on February 27, 1830, and was graduated at the West Point Military Academy, July 1, 1853. He was reared in the old Puritan faith, near Cleveland, Ohio, and was inspired with a lively horror of the Catholic religion and everything pertaining to it. However, later on in life he became much dissatisfied with his own religion, and sought to solve his doubts by joining first one Protestant sect and then another, never dreaming that in the Catholic religion alone could he find peace of soul. At this time, which was soon after the Civil War (in which he took an active part for two years, being seriously ill during the remaining portion), he was stationed at various posts in Idaho and Oregon, and was most of the time commanding officer of the post where he was stationed. As such he was obliged to offer hospitality to the Catholic missionary priests who from time to time visited those parts. He never failed to enter into religious controversy with them, and, as was to be expected, always came out second best in the discussion. With a view to strengthen his arguments against the Catholic religion, he began to read up on Catholic doctrine, with the result that he became convinced of its truth and took the first opportunity to become a Catholic. This was in 1870, at Camp Warner, Oregon. The following year he converted his wife, Agnes Boone, and she with several small children, myself included, were baptized together.

Colonel Otis encountered much opposition and even suffered no

little persecution on account of his conversion, but he was eager and proud to suffer in such a cause. He afterwards led a very holy life and through his efforts and prayers brought many others into the true faith. . . .

A. E. Otis, S.J.

THE TERM "INCLINATIONS" IN THE RUBRICS.

Qu. In the article on *Communion*, in the current (March) issue of the Review, when mention is made of bows, Incl. III occurs in brackets. What is the meaning?

Resp. Rubricists distinguish two kinds of inclinations: (1) Of the body (*inclinatio corporis*); (2) of the head (*inclinatio capitis*).

The inclinations *of the body* are subdivided into: (1) The *profound* (*incl. corp. profunda*); and (2) the *moderate* (*incl. corp. mediocris*). The *profound* is made by bending the waist, so that, if standing, a person can easily touch the knees with the extremities of the fingers. In the rubrics, it is indicated by the words "*profunde inclinatus*," "*profunda reverentia.*" For the sake of brevity, it is often designated "*incl. I.*" The *moderate* is made by lowering the head and to some extent bending the body, so that at the altar the forehead of the celebrant would be on a line with the pall on the chalice. In the rubrics it is indicated by the words "*inclinatus*," "*aliquantulum—parum—mediocriter inclinatus.*" For the sake of brevity, it is called "*incl. II.*"

The inclinations of the head are subdivided into: (1) *Profunda;* (2) *media;* (3) *minima.*

The *profunda* is made by inclining as much as possible the head toward the breast, and to some extent bending the shoulders. It corresponds to the worship of *latria*, and is made, *e. g.*, when the Holy Name is pronounced,[1] or when anything is done or words pronounced that refer to God, *e. g.*, bowing to the cross at the altar, or in the sacristy before and after Mass, passing the relics of the true Cross, at the word *Oremus*, etc. At the altar it is made to the cross, or to the Blessed Sacrament, when It is exposed, but during the reading of the Gospel it is always made toward the Missal. In the rubrics it is indicated by the words

[1] *Caerem. Episc.*, Lib. II. cap. VIII, n. 46.

"*caput inclinat*," "*caput profunde inclinat*," "*profundius inclinat*," "*capitis reverentia*." For the sake of brevity, it is indicated by "*incl. III.*" This is the bow mentioned in the article on *Communion* in the March issue of the REVIEW. The *media* is made by *notably* bowing the head without moving the shoulders. It corresponds to the worship of *hyperdulia*, and is made as often as the name of the Blessed Virgin occurs. For the sake of brevity, it is designated "*incl. IV.*" The *minima* is made by *slightly* bending the head without moving the shoulders. It corresponds to the worship of *dulia*, and is made at the names of the saints, in whose honor the Holy Sacrifice is offered, or of whom a commemoration is made, because it is their feast day, or because its *dies octava*, or *dies infra octavam*, occurs.[2]

The *minima* is also made as often as the name of the reigning Pontiff occurs, and likewise of the Ordinary, if a special oration is recited for him, *e. g.*, on the anniversary of his election or consecration. It is not made, however, when the Ordinary's name occurs in the Canon of the Mass.[3] For the sake of brevity, it is designated "*incl. V.*"

The *media* and *minima* inclinations are made toward the Missal, except when a statue or picture of the Blessed Virgin or of the saint occupies a prominent place on the altar, for then the inclination is made toward the statue or picture.[4]

THE PLAIN CHANT IN SMALL MISSIONS.

(Communicated.)

To the Editor of THE ECCLESIASTICAL REVIEW:

If a priest in small missions dare impose upon your valuable space, I wish to contribute my mite as to the "ways and means" of introducing among our people the chants of the Church in accordance with the directions of our Holy Father.

When I held the first services at one of my island missions, there

[2] This inclination is not made when the names of these saints are mentioned on their feast days in the *titles* of the Epistle or Gospel.—S. R. C., Feb. 13, 1892, n. 3767, ad XXV, or in the orations *A cunctis* ad *Ad libitum*, or in Requiem Masses, *e. g.*, in the Canon.

[3] S. R. C., March 13, 1700, n. 2049, ad III.

[4] S. R. C., Feb. 13, 1892, n. 3767, ad XXV.

was no choir. The people who talked to me about the devotions, explained that there were two girls who could sing the *O Salutaris*,— if the priest helped them; and that nearly everybody, young and old, could sing *Holy God*. This showed their desire for having some kind of singing and led me to speculate as to what could be done to improve our service. I had about twenty bright children in the district, who attended the public schools, but I could do little with them since we had no instrument to help the practice. As most of us were poor, I made overtures to one of the better situated families to get a parlor organ for their own home. They did get one for the sake of their little girl of twelve, who then took lessons. After a while I sent her St. Basil's Hymnal, and gradually she was made to practise some easy hymns. Then I gathered the children to sing them. When we had got well into practice, I engaged the services of the public school teacher to help them learn an easy Mass. Within one year we had High Mass. I bought more church hymnals. We practised whenever I came to the mission, and after a little while we learnt the Requiem Mass. Then we rehearsed Vespers.

To-day we have the liturgical singing on all great feasts and at the regular Sunday functions whenever I can be there, and the people rejoice. I must emphasize the fact that we had only about a dozen families in this mission; and that there was no pastoral residence, so that I was obliged to put up at the sacristy, which made the bringing the children together somewhat inconvenient. But, in season and out of season, I would tell the people of the good influence of music for their homes. In the course of time it repeatedly happened that when I called at one or other of the houses, some member of the family would smilingly lead me to their humble parlor: "There, Father, is a piano; and we can thank you for getting it."

Most of the children have grown up since, and now, though the parish is still small, I find seven pianos and organs in these homes where there was no musical instrument when I came first. Three of my young people vie with each other for the privilege of acting alternately as organist, and the younger children gather evenings at the Catholic homes, and have besides practice for church, other innocent amusements in which the parlor organ or piano plays the main part.

Our church services are really attractive, and the people are proud of their part in them. At my home mission I found more difficulty. From the first there were two singers; then one left and the choir

was reduced to a solo. It was difficult to induce the adult members, some of whom had tolerably good voices, to come to choir-rehearsals; they had an apparently settled prejudice against going to the organ gallery. Accordingly I had the organ carried down, and set up near the communion-rail. I then began to follow the methods which I had found to have worked so well at Putin Bay with the children, for there had been no traditions there, because of the very small congregation.

For the last year I have been teaching our children to read the Latin. Then I had them sing easy hymns in English. The Sunday-school children, boys and girls, are seated in the front seats. They sing High Mass, and instead of having one or two answering the responses, as at first, we have now a choir of sixty children.

Thus I hope to introduce congregational singing and make it a tradition. The people like it, and a convert recently declared to me, "You don't know how I had missed that consolation since I joined the Church." I admit it requires tireless attention and patience; and I am almost tempted to say that I would rather build a church than organize and teach such choirs. Nevertheless, I feel it is well worth all the trouble and disappointments which beset such efforts at the beginning, especially where there is poor material, and perchance some apathy, if not opposition.

J. P. SCHOENDORFF.

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THE "STABAT MATER."

A NEW TRANSLATION.

Father Michael Watson, S.J., of Melbourne, author of *Ballads of Erin's Golden Age* and other gems of poetic and spiritual thought, sends us the following version of the hymn which next to the *Dies Irae* has appealed most strongly to the devotional genius of Catholic poets among the great sequences of the Latin liturgy. In a critique of the first edition of Julian's *Dictionary of Hymnology* which appeared in the ECCLESIASTICAL REVIEW in 1895, Mr. Orby Shipley, the writer of the article, mentions the existence of some sixty English translations of the hymn by Catholic writers. No doubt the actual number is much larger, and we venture to say that Father Watson's version claims a notable place in the list.

Stood the holy Mother weeping,
Nigh the Cross sad vigil keeping,
Where, uplifted, died her Son.
Sword of anguish, keen and biting,
Pierced her meek soul sternly smiting,
Oh, that soul, with pain fordone!

With what heavy sorrow laden
Was that blesséd mother-maiden
Who the One-Begotten bore.
When she saw that Son, so peerless,
Wounded thus, could she, all tearless,
Witness agony so sore?

What man breathing so hard-hearted
As to feel no pain imparted
By the excess of Mary's woe?
Who that looked upon Christ's Mother
Grieving with her Child, could smother
Soul-wrung pang and tears' full flow?

She beheld Christ agonizing—
Victim scourged, Priest sacrificing—
For His people's debt of sin.
She beheld her Son all Blesséd
Dying lonely and distresséd
Souls to save and love to win.

Mother, fount of love the purest,
May the grief which thou endurest
Pierce me as with keenest dart.
Be my soul—so stained, unruly—
Fired with love of Christ, God truly,
To console His stricken Heart.

Stamped upon my heart be solely
All His deep wounds, Mother holy,
Wounds of Jesus crucified.
Piteous pangs of Christ, my Brother,
Borne for me—O loving Mother,
Those dread pangs with me divide.

Grant me in thy love so tender
That through life I may thee render
Tear for tear and sigh for sigh.
With thee in thy vigil sharing,
With thee part in sorrow bearing
This I long for, hear my cry!

Virgin, all chaste maids excelling
Look thou on the wish now welling
From my heart to mourn with thee.
In my soul Christ's death to carry,
In His wounds all day to tarry,
Win of God this boon for me.

Be those precious Wounds my treasure
Be His Cross ecstatic pleasure,
And my drink His Blood Divine.
Virgin, by thy prayers defend me,
In the judgment day befriend me,
Lest abhorred hell be mine.

When of me Death gains possession,
Christ, by Mary's intercession,
Give the palm of victory.
When my flesh entombed is sleeping,
Grant my soul, safe in thy keeping,
Blissful rest eternally.

M. WATSON, S.J.

FEDERATION OF CATHOLIC SOCIETIES.

REV. DEAR SIR:—

The lack of interest manifested in Catholic Federation, as noted by Bishop McFaul in the pages of the REVIEW, is a matter of no little surprise and of deep regret to very many Catholics. The impression prevails among most Catholic people that the first duty of a Catholic society is to its Church, and its worth is estimated by its usefulness.

It is entirely proper for Catholic societies to lay down rules and regulations for their guidance and support, but the aim and scope of

their organizations should be subordinated to the general good, and it can hardly be gainsaid that the members of the Hierarchy are better qualified to say just what means should be adopted, and what policy pursued for the welfare of the Church, than the members of any Catholic organization.

De Tocqueville, the author of *Democracy*, very justly observes that the physiognomy of a government can best be seen in its colonies, and with equal truth it might be asserted that the character of a society may best be determined by its attitude toward the polity of its Church. The fear sometimes expressed that in Federation the individuality of a society may be lost, its influence weakened, its prospective growth retarded, is more imaginary than real. The strength of an organization does not altogether consist in the number of its members, but rather in its *esprit de corps*,—in the striving and zeal for mutual aid and honor which pervade collective bodies and spur them on to make personal sacrifices for the public good. No one Catholic society has a monopoly of virtue. And only that society which makes advancement toward the highest standard of Catholicity and morality its fundamental principle, will eventually prove itself entitled to lasting consideration and worthy of a name. "United we stand, divided we fall," is as true to-day in its application to the success or failure of all movements proposed by Catholic Federation as it was when the liberties of our country were endangered by the invasion of a foreign foe. Only when all Catholic societies present a united front in one grand National Federation, in defence of their civil rights and religious principles, under the leadership of upright, able men, whether lay or clerical, will that full measure of justice be accorded them which is theirs by reason of their numbers, their patriotism, and their services to their country.

M. K. MERNS, K. OF C.

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COMMUNION OUTSIDE MASS.

Lest there be any misunderstanding regarding the manner of distributing Communion outside Mass, to which a note at the end of the article on Communion in the present number of the REVIEW makes reference, we give here the Decree of the S. Congregation deciding the question whether the ordinary blessing is to be given in cases where Communion is administered immediately before or

after the Mass. The doubt proposed to the S. Congregation was: "Num benedictio manu dextra et adhibita formula: *Benedictio*, etc. semper sit elargienda, quando citra Missam administratur S. Communio?"

The reply was: "Benedictio semper danda est (unico excepto casu, quando datur immediate ante vel post Missam defunctorum) sub formula *Benedictio Dei*, etc."—S. R. C., August 30, 1892, n. 3792, ad 10.

A former reading of the Decree had left the matter doubtful, and some rubricists taught that whenever it was to be assumed that those who for any good reason received Communion before Mass, would remain present during the Mass in which the customary blessing was given, then it was not obligatory for the celebrant to impart the blessing before the Mass. Excepting on occasion of Requiem Masses, the usual form *Benedictio Dei* is therefore invariably to be used under the circumstances.

THE TITULAR SUFFRAGE OF THE EPIPHANY.

Qu. How should the commemoration be made in the "Suffragia Sanctorum" of the Church whose title is the Epiphany? The antiphon of Second Vespers, the antiphon of Lauds, and also the prayer of the feast, all contain the word *hodie*. Kindly give an answer in the REVIEW, and oblige

A SUBSCRIBER.

Resp. The antiphon and verse, as well as the prayer, are to be taken from the proper of the feast, and the word *hodie* is omitted. "Oratio dicitur ut in festo; sed in ea fieri possunt et debent verborum mutationes necessariae ut habeatur congruitas et veritas."—Van der Stappen: *De Officio Divino*, Q. 230, III.

THE USE OF INDULGENCED CRUCIFIXES, ETC.

Qu. A bishop after his return from Rome gave me a crucifix, with the indulgence *toties quoties*. I did not make use of it. A short time ago a friend of mine gave me another such crucifix, which was obtained especially for me in Rome. If I give the first, which I

never used, to another priest, can he use it to give the indulgence *toties quoties* without having it blessed again?

Resp. Yes. The S. Congregation of Indulgences was asked: "An amittent indulgentias cruces, coronae, rosariae, statuae, etc., quae *ante omnem usum* ab una, deinde in aliam, tertiam et quartam quoque manum transierint?" On July 16, 1887, the Congr. answered *Negative*.[1]

SPONGE IN ABLUTION CUP.

Qu. What is to be said regarding the *ablution cups?* I have seen a sponge used in many churches.

Resp. This certainly should not be tolerated. Nothing should be in the ablution cup but water.

J. K.

[1] See *Acta S. Sedis*, xx, 63 ad II.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

IN last year's February and October numbers of this REVIEW we directed the reader's attention to recent investigations on the question of Biblical inspiration. The connection of this subject with the problems raised by the higher critics has been insisted on so urgently by several of our most eminent Catholic writers, that we are justified in reviewing once more this special field of Biblical study. We shall consider successively the nature of inspiration, its extent, and its concomitant inerrancy.

1. Nature of Inspiration.—Here we shall first consider the method of investigating the subject of Biblical inspiration; secondly, its logical contents.

1. *Method of Investigation.*—Cardinal Franzelin in his classical work on Biblical inspiration starts from certain data settled by the authority of the Church: (1) The Sacred Books are *Spiritu Sancto inspirante conscripti;* (2) *Deum habent auctorem;* (3) the second character is either identical with, or at least necessarily flows rom the first. The illustrious theologian, therefore, determines the essential elements of the first in the light of the essential requirements of the second. This method of investigation has in recent years been impugned by such eminent writers as Zanecchia, Lagrange, Poels, and Father Prat. It was to be expected that the opposition would meet with a defence. Father van Kasteren, Murillo, Pesch, and the Latin translator of Pesch's pamphlet entitled *Zur neuesten Geschichte der katholischen Inspirationslehre* plead the case of Cardinal Franzelin in a most convincing way.

The following are some of the main difficulties urged against Franzelin's method: (1) The formula *Deum habent auctorem* is ambiguous, and signifies "they have God for their author" only in a figurative way. Hence it should not be made the starting-point of a theological argument. (2) From an ontological point of view, the formula *Spiritu Sancto inspirante conscripti* is prior to *Deum habent auctorem.* Hence the former should not be made

to depend on the latter for its essential constituents. (3) From a logical point of view also does God's inspiration of Sacred Scripture precede His authorship of the same. We cannot, therefore, derive the essential elements of inspiration from those of authorship any more than we can infer the constituent notes of man from those of animal.—On the other hand, we must in fairness put on record the replies made to the foregoing exceptions: (1) Cardinal Franzelin's argument holds even if the formula *Deum habent auctorem* be taken in its literal and least favorable sense. His method is therefore fully legitimate. (2) Though the formula *Deum habent auctorem* taken in the abstract is ambiguous, and signifies "they have God for their author" only in a figurative sense, in its conciliar setting it loses its ambiguity and expresses the "divine authorship" of the Sacred Books without intervening figure. (3) There is no good reason why our knowledge of what is ontologically prior should not depend on what is ontologically posterior. We know God from His works; it is therefore but reasonable that we should derive our knowledge of God the inspirer from our knowledge of God the author. (4) From a logical point of view, the idea of *auctor* in its abstract meaning may be more vague than the idea of inspirer; but taking the former expression in its actual conciliar meaning, it is more definite than the latter expression, so that the essential elements of inspiration may be derived from those of authorship.[1]

2. *Definition of Inspiration.*—Fr. Sydney F. Smith gives us in the January number of *The Month*[2] the view on inspiration held by the Anglican clergy who, aware of the difficulties of the subject, retain belief in the reality of the same. The words of Dean Armitage Robinson[3] are taken as setting forth this view. Inspira-

[1] *Cf.* Zanecchia, Divina inspiratio sacrarum scripturarum ad mentem S. Thomae Aquinatis, Romae 1896; id., Scriptor sacer sub divina inspiratione iuxta sententiam Card. Franzelin, Romae 1903, Pustet; van Kasteren, Franzelin en Zanecchia, Studiën, Tl. lviii, 56–80; id., Nogmaals Franzelin en Zanecchia, Studiën, lxi, 289–308; Prat, Récentes publications exégétiques en Allemagne, Études, xcv, 555–560; Pesch, Apparatus ad historiam coaevam doctrinae inspirationis penes Catholicos, Romae 1903; Billot, de inspiratione Sacrae Scripturae theologica disquisitio, Romae 1903; Nota latini interpretis ap. Pesch, pp. 129–132; De San, De traditione etc., Bruges 1903, Beyaert; Murillo, Razon y Fe, Sept. 1903, pp. 82 ff.

[2] Pp. 47 ff.

[3] *Cf.* the *Daily Chronicle* for Dec. 6, 7, etc.

tion did not directly affect the books written under its influence. It rather enlightened their authors, and thereby gave them, in addition perhaps to some occasional downright revelation, a power of spiritual intuition which, whilst leaving them just as they were in regard to their knowledge of nature and history, enabled them to discern more clearly than their fellows the great fundamental truths concerning the nature of God, of man's relation to Him, and of His final destiny. Thus enlightened, these writers delivered their message in writings which on the spiritual side reflected the degree of enlightenment accorded to them, but in other respects reflected only the ideas and beliefs, largely erroneous, which characterized the mental horizon of their own age and country. The manifold deficiencies of such a view of inspiration need not be pointed out expressly; the Catholic Bible student sees at a glance that thus the Bible remains no longer the word of God, though it may contain part of the same.—The Abbot of Downside has contributed a series of articles to the *London Tablet*[4] in which he throws no little discouragement on his Catholic readers. He begins his study with the ominous words: "The time has not yet come when it will be possible for our theologians to state the Catholic teaching on the inspiration of the Scriptures in such a form as will cover the difficulties that have been raised in recent years in regard to the nature and value of the Biblical writings." The Rev. author here refers his reader to the future. Toward the end of the last column of his first article, the author seems to reverse his process, referring us to the past: "But the term [inspiration] is sufficiently defined both by the Councils of the Church and in the words we have quoted above from Aquinas; any further analysis of the *nature* of the influence of the divine and principal Author upon the human writer is a psychological inquiry and does not now concern us." And what are the words quoted from Aquinas? what are the conciliar definitions of the Church? "The principal author of the Sacred Scripture is the Holy Spirit—man is the instrumental author,"[5] are the words of Aquinas as alleged by the Rev. Abbot of Downside. And to these the writer adds a general principle of St. Thomas concerning

[4] Jan. 14, 21, 28, Febr. 4, 1905.

[5] Quaest. vii, a. 14, ad 5.

the relation of God and the corresponding natural agent to the same effect: "The whole is produced by each, but in different ways, just as the whole of an effect is to be attributed to the instrument and also the whole of the same effect is to be attributed to the principal agent."[6] Thus far we have given the words as quoted by Abbot Ford from Aquinas. The writer does not quote in express words the conciliar definitions of the Church bearing on this question; but we may suppose that he refers us to such words as are contained in the Vatican Council, "being written under the inspiration of the Holy Ghost, they have God for their author," or in the Encyclical *Providentissimus Deus*, "by supernatural power He [God] Himself stimulated and moved them [the inspired authors] to write, and stood by them whilst they were writing, so as to see that they rightly conceived in their minds, faithfully willed to write down, and suitably expressed with infallible truth the things which He directed and those only; since otherwise He would not have been the author of all that is in the Holy Scriptures."

An impatient reader will find the foregoing definition too wordy. In the same spirit Cardinal Franzelin's definition has been criticized because it contains 56 words, and Father Pesch's definition has been set aside on account of its 35 words. But at the risk of incurring the displeasure of these energetic minds, we add here the definition given by the last named theologian: "Inspiration is a supernatural influence by which God moves the intellect and will of man to write what God wishes to be written and delivered to the Church in His name, and a supernatural assistance by which He helps man to express the matter suitably." It is true that Zanecchia takes exception to this definition on more reasonable grounds than its mere wordiness. But Pesch returns the compliment with regard to Zanecchia's formula. While the masters in Israel disagree concerning these minor points, we may safely say, *unusquisque in suo sensu abundet.*

2. Extent of Inspiration.—The Rev. Abbot of Downside quotes three Anglican writers of note who appear to deny the presence of inspiration in several passages and even in whole books of Sacred Scripture.[7] The writers appealed to are Dr. Sanday,[8]

[6] Cont. gent., l. iii, c. 70.

[7] l. c., pp. 124 f.

[8] Inspiration, 1894, pp. 197–198, 211, 349.

Canon Driver,[9] and the Bishop of Ripon.[10] The Catholic Church has always considered the Bible as at least a partial rule of faith in matters pertaining to faith and morals. Again, the Church has solemnly declared that the entire books of Sacred Scripture with all their parts are sacred and canonical, and divinely inspired. No Catholic can, therefore, deny that inspiration extends to all points of faith and morals in the Bible and to all integral parts of its several books. But two questions have been considered legitimate subjects of doubt and debate Does inspiration extend to the so-called *obiter dicta?* again, does it extend to the very words of the sacred text?

1. *Obiter dicta.*—Cardinal Newman[11] speaks of this question in the following manner: "Many minute matters occur in the sacred writers which have regard only to human feebleness and the natural necessities of life, and by no means require inspiration, since they can otherwise be perfectly well known, and seem scarcely worthy of the Holy Spirit, as for instance what is said of the dog of Tobias, St. Paul's penula, and the salutations at the end of the Epistles." It may be freely granted that neither Sacred Scripture nor the conciliar decrees furnish us any unanswerable argument for the inspiration of such *obiter dicta;* moreover, writers like Lamy, Patrizi, and Schmid do not dare to consider the inspiration of *obiter dicta* as a matter of faith. However, Corluy has investigated the teaching of *tradition* on this subject, and he has come to the conclusion that the exclusion of inspiration from the *obiter dicta* is contrary to Catholic tradition.[12]

2. *Verbal Inspiration.*—Another legitimate question asks whether the very words of the sacred text must be considered as inspired. In this inquiry we must not identify verbal inspiration with verbal dictation, as has been done and is still done by some Protestants. On the other hand, we cannot prove the reality of verbal inspiration by showing that God coöperates with

[9] Sermons on the Old Testament, pp. 147, 150.

[10] An Introduction to the Study of the Scriptures, pp. 87, 88, 91, 92.

[11] *The Nineteenth Century*, Feb., 1884, p. 198.

[12] *Cf.* Corluy, La Science Catholique, viii, pp. 481ff; Nisius, *Zeitschrift f. kathol. Theologie*, 1894, p. 652ff; Schmid, De Verbo Dei, i, 6; Holzhey, Die Inspiration der Heil. Schrift in der Anschauung des Mittelalters, München, 1895; The Abbot of Downside, l. c., p. 124.

the inspired writer in the production of every word; in this sense every book would be verbally inspired. Nor does God's supernatural coöperation with the writer prove that he is verbally inspired; we have good reason to suppose that the author of the *Imitation*, for instance, enjoyed this kind of divine help, and still his work is not verbally inspired. Nor again is the argument for verbal inspiration valid which infers its existence from the fact that the words were chosen by the sacred author's supernaturally elevated will, influenced and guided by his inspired or supernaturally illumined intellect. The opponents of verbal inspiration grant the premise, but deny the conclusion.[13] The question at issue is not whether the influence of inspiration extends in *some way* to the verbal expression, but whether it extends to the words sufficiently to deserve the name "inspiration." Lagrange is himself a patron of verbal inspiration; but he perceives that the *charisma* of inspiration affects the words in a manner quite different from its influence on the thought. "*Sans doute entre la pensée et le terme il y a une différence intrinsèque; l'inspiration ne les atteindra donc pas de la même manière. Le jugement doit être vrai, le terme doit être propre; sous la lumière divine le jugement sera donc vrai, les termes et autres accessoires convenablement choisis. Si c'est ce que certains modernes veulent dire en distinguant l'inspiration pour les pensées, l'assistance pour les mots, nous sommes d'accord pour le fond des choses.*"

It may be added that the "certain modern" writers who distinguish between inspiration for the thought and assistance for the words are in most respectable company. According to the Abbot of Downside[14] this theological school "began with the great theologians of the sixteenth and seventeenth centuries, and has obtained wide acceptance by the present generation of Catholics through the writings and the long years of teaching, at the Gregorian University, of the Jesuits Perrone, Franzelin and Mazzella." Moreover, Knabenbauer points out[15] that the wording of the Encyclical *Providentissimus Deus* would be inaccurate if its author did not admit the distinction between assistance for words

[13] *Cf.* Franzelin, De div. Trad. et Script., ed. 3, p. 350.

[14] l. c. p. 44.

[15] *Stimmen*, liii, 76 f.

and inspiration for the thought. Again, Dr. MacRory, of Maynooth College, shows that verbal inspiration cannot claim to be the traditional theory of the Church, that it cannot pretend to be the sole holder of a patent on freedom and liberality of interpretation, that it is not the only theory possible from a psychological point of view, that it is not a necessary prerequisite for any true advance in exegesis.[16] We cannot here discuss all the single arguments that have been advanced for and against verbal inspiration. If the reader wishes to see the subject more fully developed, he may consult Zanecchia,[17] Franzelin,[18] Pesch,[19] Chauvin,[20] Hejcl,[21] Knabenbauer,[22] Lagrange,[23] the Abbot of Downside,[24] MacRory,[25] McNabb,[26] Walsh,[27] Nemo.[28]

3. Inerrancy of the Bible.—"The Catholic doctrine of the inerrancy of the Bible allows of no compromise whatsoever. On this point a Catholic ought to be always very explicit. It is impossible to admit a single error in the sacred writings, without either perverting the Catholic notion of inspiration or making God Himself the author of error."[29] On the other hand, Luigi Cappadelta[30] believes that unlimited inerrancy guaranteeing the exactitude of every historical detail in the Bible implies "the rejection of some of the most certain results of the Higher Criticism." How, then, reconcile Biblical inerrancy with the Bible's apparent mistakes in matters of science and history? We cannot now take refuge in the Patristic allegories, nor in

[16] *London Tablet*, Feb. 18, 1905, p. 255 f.

[17] Divina Inspiratio, Romae 1896, pp. 166ff.

[18] De div. Tradit. et Scriptura, ed. 3, pp. 347ff.

[19] Praelect. dogm., i, n. 615; Apparatus ad Historiam coaevam Doctrinae Inspirationis, Romae 1903, pp. 88 ff.

[20] L'inspiration des divines Écritures, Paris, 1897.

[21] *Der Katholik*, 1900, i, 115 ff.

[22] *Stimmen*, liii, 76 f.

[23] *Revue biblique*, iv, 423 ff; 563 ff; v, 199 ff; 485 ff; 496 ff; vi, 75 ff.

[24] *London Tablet*, Jan. 14, 21, 28; Feb. 4, 1905.

[25] *London Tablet*, Feb. 18, p. 255 f.

[26] THE AMERICAN ECCLESIASTICAL REVIEW, Jan., 1901.

[27] *London Tablet*, Feb. 25, p. 296 f.

[28] *Ibid.*, p. 295 f.

[29] Poels: *Catholic University Bulletin*, Jan., 1905, p. 27.

[30] *London Tablet*, Feb. 18, 1905, p. 257.

St. Augustine's *ego non intelligo*, nor in any theory of mitigated inspiration allowing the coexistence of error. We have already drawn attention to a solution attempted by Fr. von Hummelauer;[31] we may now add two other attempts of the same kind.

1. *Fr. Lagrange* starts from the principle that God teaches all that is taught in the Bible; but he teaches only what is taught by the inspired writer; the inspired writer, in his turn, teaches only what he intends to teach.[32] This principle might be applied to the apparent contradictions between the Bible and natural science. But here the interpreter finds almost no difficulty after the Encyclical *Providentissimus Deus* has clearly stated that the Bible does not intend to teach men science, that it treats of such matters either in figurative language or in such terms as are customary in daily life, and that Patristic and later interpreters of passages dealing with physical matters may have erred and need not be followed by us. But historical difficulties are not so readily disposed of. Fr. Lagrange points out that an inspired history differs from a profane one in this, that it cannot err in what the historian really teaches; but the method of determining what the historian intends to teach is the same in both. Now, the profane writer may offer us a triple kind of history,—fiction, history proper, and primeval history. There seems to be no serious objection to Biblical fiction, provided it be left to the Church to decide whether we have fiction or history proper in any given case. Fr. Lagrange's admission that even in history proper the inspired writer may fail in accuracy, must be applied with the utmost caution. Finally, where Fr. Lagrange practically applies his theory of Biblical primeval history, he hardly differs from the results of the allegorists. It must be kept in mind, however, that where the Fathers present their allegorical interpretations they often declare expressly that they do not wish to reject the literal meaning of Scripture, while their recent imitator simply destroys the literal meaning of the text.

2. *Dr. Poels* presents a theory of explaining Scriptural difficulties which depends on the principle that "Ancient books naturally and necessarily bear traces and vestiges of the common

[31] October, 1904, pp. 397–402.

[32] *Revue biblique*, v, 505 ff.

opinions of their time, regarding either scientific or historical matters."[33] He distinguishes two formalities in a writer,—the author as such, and the man of his own time. If the author as such does not guarantee the truth of his statements personally either explicitly or implicitly, he cannot be held responsible for the errors they contain; even as man he errs only in as far as he is a representative of his time. In his application of this principle to history the learned author really does not appear to mean anything else by the author's "generation" than "the oral or written sources" of the historical event in question. His theory, therefore, hardly differs from that of the *veritas citationis*,[34] or the truth found in the various parts of a compilation of historical documents. Fr. Prat has set forth this view in a clearer and more satisfactory way.[35] Furthermore, the writer of *History and Inspiration* does not make it clear that the author of *Autour de la question biblique* misinterprets the true meaning of St. Jerome. But an inquiry into St. Jerome's and St. Thomas' connection with the present question would lead us further than space permits.

[33] *Catholic University Bulletin*, Jan., 1905, p. 31.
[34] Cf. *The Month*, Jan., p. 64.
[35] *Études*, lxxxvi, pp. 479 ff.

Criticisms and Notes.

JURISPRUDENTIA ECCLESIASTICA ad usum et commoditatem utriusque Cleri, auctore P. Petro Mocchegiani, O.F.M., Ex-Definitore Generali, S. Indulg. Congreg. Consultore. Tom. I. Ad Claras Aquas. Ex Typ. Colleg. S. Bonaventurae. (St. Louis, Mo.: B. Herder.) 1904. Pp. 767.

A marked activity has made itself felt during recent years in every department of study among the various branches of the Order of Friars Minor who owe their inspiration and institution primarily to the Saint of Assisi. In the domain of Canon Law the Order has a splendid array of names, even if we abstract entirely from the great representatives in the field of general theology such as Alexander of Hales, Bonaventure, Duns Scotus, Middleton, or Roger Bacon. If the Dominicans have their "Summa Angelici," the Minorites have their "Summa Angelica" with a Saint, Bl. Angelus de Clavasio, for its author; and every theologian finds himself in debt to Ferraris, Reiffenstuel, Sporer, Elbel, and a host of other writers who have solved difficulties by clearing principles from the dust of tradition and custom.

The matter of Canon Law has, as is well known, been very much abused precisely by the needless appeals to the forms and pronouncements of a legislation which had its purpose and time and place, but which was often generalized and applied where it was not so intended by the original legislators to apply. All this makes the study of the principles of ecclesiastical jurisprudence, as distinct from the enactments of legislative power, a very necessary part of theological training. And it is this purpose of informing the mind of the student with those fundamental principles upon which the judgment can safely rest its conclusions as to the proper exercise of certain rights and duties, functions and privileges in the community of ecclesiastical life, which Fr. Mocchegiani seeks to subserve. Next to the general purpose of contributing in some immediate way to the better codification of Canon Law to which attention is being given by a special Commission under the patronage of the Holy See, our author has kept in mind the particular adjustment of the mutual relations between the Regulars

who enjoy certain exemptions and privileges which give to them a measure of legitimate independence from the canonical jurisdiction under diocesan authority. Hence the author lays special stress upon the exposition of the nature, origin, and present condition of the religious state. Naturally enough, he takes his illustrations from the particular Constitution of his own order. Thus in speaking of the vow of poverty and its meaning as limited by the right to administer temporal property, he has recourse to the provisions made for the Order of the Friars Minor. The same is true when he comes to the subject of indulgences and kindred privileges, or the Eastern missions where the Order of St. Francis is so largely representative.

A valuable contribution to the subject of administration of regulars are the sections which deal with the changes made in regard to religious who take simple vows for a limited number of years, as prescribed by the legislation of Pius IX. Here the author treats also of the condition of religious who have been expelled as communities, and of the relations of bishops to these religious when they appeal to the Ordinary for the right of residence. The rules in regard to the appointment of confessors, and the restrictions of the manifestation of conscience imposed by the Decree *Quemadmodum* are defined and commented upon with singular clearness and sagacity.

From the tract dealing in particular with the religious life of regulars, which covers the larger half of the volume before us, the author proceeds to the topic *De Sacro Ordine;* thence to the administration of the Sacraments of Penance, Extreme Unction, and Viaticum with reference mainly to the jurisdiction and approbation of regulars. An interesting chapter is one which considers the parochial rights in regard to admitting children to First Communion, and touching parish limitations generally.

The Constitution of Pius IX, *Apostolicae Sedis*, attaches the penalty of excommunication to the act of a religious who administers Extreme Unction or Viaticum outside the case of necessity to any person without leave from the parish priest. Formerly the same censure, absolution from which is reserved to the Pope, was also attached to the act of performing the marriage ceremony without special license from the pastor. As might be supposed the above mentioned decree has been somewhat misused by exaggeration both ways. Our author explains very lucidly that the *licentia parochi* need not be an explicit permission, but that an implied and reasonably presumed consent of the pastor or his representative suffices. Moreover, the censure is restricted to the

ministration of Holy Communion as Viaticum; hence is not incurred by a priest who gives Communion to the sick or *ex devotione*. Finally the author appeals to Bonacina and D'Annibale to show that ignorance *sive juris sive facti* exempts a religious from the censure. On the other hand the author admits that the *parochus* whose permission for the exercise of these parochial acts is required, is not simply the rector of a canonical parish, but any priest who is entrusted with the care of souls, whether called "parochus proprie dictus" or "qui vices ejus gerat" and who has jurisdiction over the sick person even though the latter have only a quasi-domicile in the parish.

The remaining chapters of this volume are taken up with the discussion of the rights of benefices, of ecclesiastical and monastic ownership, and the election of religious superiors. Two subjects of interest to bishops are a brief exposition of the *Visitatio Canonica Sacrorum Liminum* and the subject of the *Cathedraticum*. Regarding the first it is to be said that the obligation imposed upon all bishops by Sixtus V, under penalty of being deprived of jurisdiction in spirituals and temporals as well as of the *Cathedraticum* or regular income from the churches, is not a censure in the canonical sense, but rather a sanction which induces said penalties, under contumacy. As to the time limit, it is now clear from the instruction issued by the Propaganda (June 1, 1877) that the date must in all cases be computed from December 20, 1585. Hence American bishops who are consecrated within the present year 1905, are bound to the visitation before the end of this year, unless they send a substitute to represent them personally. Those who are to be consecrated after 1905 and make their visitation in 1906, however, would have a limit of nineteen years for the date of their next visitation. There has been endless discussion on this subject, but the decree of the S. Congregation ought to have long ago eliminated every doubt.

The style of our author is exceptionally clear and it is a pleasure to read the volume, which is well printed and altogether a model of Italian book-making.

DE MINUSPROBABILISMO seu de usu opinionis quam quis solide sed minus probabilem esse judicet. Auctore Ludovico Wouters, C.SS.R., Theol. Moral. Professore. Parisiis: P. Lethielleux. 1905. Pp. 127.

It would seem that from the days when the struggle between the liberty of individual reason and the reason of the law began to assume a scientific form, and set the theologians to spin their theories in

opposite directions, enough had been written to satisfy any student of moral theology on the subject, even before the two Popes, Innocent XI and Alexander VIII, had felt themselves compelled to condemn the two extreme positions in the scholastic warfare. Yet there are still numerous signs of lively differences among the doctors of theology. Less than a year ago we reviewed a treatise by the Redemptorist Father Ter Haar, in which the learned author expounds the meaning of the Probabilism endorsed by the great Pope who condemned the laxism that would pronounce in favor of a barely probable opinion. And here right on the heels of Ter Haar's defence of the Decree of Innocent, comes a goodly brochure of 125 pages from a professor in the same Redemptorist House which might be called the leading theological school of the Order, where also P. Aertnys has taught and written for many years, discussing anew the merits or demerits of Probabilism.

Nor does P. Wouters propose simply to reiterate what others have said before him in defence of that particular system of morality which, assuming a real doubt about the existence of a law, avails itself of the freedom of an opinion which is equally probable.

He has before him the different categories of views,—those of absolute tutiorism and mitigated tutiorism, which discard the opinion favoring liberty, unless it is either absolutely certain or at least most probable. He discards, too, with modern theologians generally, the opinion of the Probabiliorists who require that an opinion which favors liberty must be more probable than the opposite, in order to make its adoption in practice lawful. His warfare in particular is directed against *Probabilism* as a system which maintains that it is lawful to follow the bent of one's inclination provided the honesty of the act is based upon a really and solidly probable opinion, even though the opposite opinion appears more probable. We have therefore here a defence of Æquiprobabilism against Probabilism in the given sense. The author divides his argument into two sections, in which he analyzes and criticizes separately two propositions which represent the doctrine of Probabilism. These are: "Licitum est sequi opinionem vere probabilem, quae libertati patrocinatur, etsi opinio, quae legis existentiam propugnat *probabilior* habeatur." The second thesis which he attacks is: "In dubio num lex cessaverit aut adimpleta sit, non datur obligatio servandi legem."

The manner of P. Wouters' argumentation is eminently didactic, and therefore thoroughly satisfactory, inasmuch as the mind can follow step by step the logical process of his reasoning.

As an illustration of his grouping of proofs we may give the following schema:

DE PRIORI ATQUE PRIMARIA PROBABILISTARUM THESI.

I. Status quæstionis exponitur, simulque notiones opinionis probabilis atque elisionis dilucidantur.

II. Thesis probabilistarum refutatur.

I. Arg. 1. Ex auctoritate Ecclesiæ.

1. Argumentum proponitur atque evolvitur.
   - A. Acta a Congr. Inquis. et Alexandro VII.
   - B. Acta a Congr. S. Off. et Innocentio XI.
   - C. Acta a Congr. S. Off. et Innocentio XII.
   - D. Acta a Clemente XI.
2. Obiectiones refutantur.
   - A. Obiectio 1ª. Innocentius XI decreto id tantum intendit, ut partes adversæ libere disputarent, quo magis veritas innotesceret.
   - B. Obiectio 2ª. Decretum Innocentii XI æque adversatur æquiprobabilismo ac probabilismo.

II. Arg. 2. Ex auctoritate S. Alphonsi.

1. Argumentum proponitur atque evolvitur.
   - A. Magna s. Alphonsi in re morali atque præprimis in hac materia auctoritas.
   - B. S. Alphonsus impugnavit primariam probabilistarum thesim.
2. Obiectiones refutantur.
   - A. Obiectio 1ª. S. Alphonsus admisit principium: lex dubia non obligat.

Here follows the series of objections taken from the different interpretations which might be given to the text of St. Alphonsus as an exponent of Probabilism. Next the author takes up the argument:

3. Ex obligatione sectandi convenientiam actionis vel electionis cum moralitate obiectiva, ultimatim, cum lege divina obiectiva seu antecedenti.

1. Argumentum proponitur atque evolvitur.
2. Obiectiones refutantur.
   - A. Obiectio 1ª. Non datur obligatio tendendi ad convenientiam cum ordinatione divina, quæ tantum probabilius cognita est.
   - B. Obiectio 2ª. Nequeo tendere ad convenientiam cum ordinatione, quæ ignota mihi est.

C. Obiectio 3ª. Non datur obligatio tendendi ad rem quam attingere nequeo.

D. Obiectio 4ª. Principium æquiprobabilistarum conducit ad tutiorismum.

E. Obiectio 5ª. Is qui sequitur minus sed vere probabilem sincere tendit ad convenientiam cum lege divina obiectiva.

After this the various *Difficultates*, sixteen in number, are taken up and discussed in detail from an objective point of view. The second thesis in favor of Probabilism is dealt with in similar fashion of argument proposed and objections answered.

From what has been said it must be evident that a full mastery of the question of Æquiprobabilism versus Probabilism requires the reading of P. Wouters' analysis and comments on the subject.

AN OUTLINE OF THE THEORY OF ORGANIC EVOLUTION. With a description of some of the phenomena which it explains. By Maynard M. Metcalf, Ph.D., Professor of Biology in the Woman's College of Baltimore. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1904. Pp. 204.

SPECIES AND VARIETIES. Their Origin by Mutation. Lectures delivered at the University of California by Hugo De Vries, Professor of Botany in the University of Amsterdam. Edited by Daniel Trembly MacDougal, Assistant Director of the New York Botanical Garden. Chicago: The Open Court Publishing Company; London: Kegan Paul, Trench, Trübner & Co., Ltd. 1905. Pp. 847.

DIE MODERNE BIOLOGIE UND DIE ENTWICKLUNGSTHEORIE. Von Erich Wasmann, S.J. Zweite, vermehrte Auflage. Mit 40 Abbildungen im Text und 4 Tafeln in Farbendruck und Autotypie. Freiburg im Breisgau: Herdersche Verlagshandlung; St. Louis: B. Herder. 1904. Pp. 323.

Some noteworthy recent contributions to the already voluminous but unfailingly interesting literature of evolutionism. The first of the trio, in accord with the substance of its title, outlines the arguments for organic evolution as based on natural selection. That genetic evolution of the higher and complex forms of life from the lower and simpler forms has been the method of Divine Providence in developing the plan of creation, it seems almost idle now to question. The practically universal consensus of opinion amongst those best qualified to judge is fixed on that side. One may, and should, indeed, demur to Professor Huxley's emphatic assertion that "all the evidence is in favor of evolution, and there is none against it," and one

may incline to accept the contradictory statement of a no less competent authority that "the whole evidence is against evolution, and there is none in its favor;" but none the less the *a priori* reasonableness of some form of organic evolution appeals most powerfully both to the lay and the scientific mind, and the only question still clamoring for solution is by what mode that evolution has been effected. Professor Metcalf presents, as has just been said, the arguments for natural selection. These are, of course, familiar to every student of the subject. The author's part has been to classify and most especially to illustrate them. The latter function he has performed with singular felicity. Indeed, if the cogency of the argumentation depended solely on the quantity and quality of the illustrations, it would certainly carry conviction; for in no other single work has this feature been so abundantly and graphically utilized. However, with the student it is the thought and not the picture that must tell, and the thought, as here compiled, is nothing more than the usually plausible analogies to which the Darwinian hypothesis as such appeals.

Listening to the presentation of these analogies, in the lecture form, in which the matter of the volume was first delivered before the author's students at the Woman's College of Baltimore, the fair auditors quite probably carried away the opinion, possibly the conviction, that transformism had been demonstrated. The reader, too, of the book in its finished form, with its really magnificent array of illustrative plates and figures, may also need to use his logical weights and measures, lest he incautiously accept the plausible for the probable, or the probable for the proved. Take, for instance, what may be called the "stock argument" of evolutionism, the hypothetical pedigree of the horse. "The record of the origin of the horse, worked out by American palæontologists from American fossils," Professor Metcalf holds to be "probably the best example of palæontological evidence of evolution." And for this he can claim the authority of Professor Huxley. "The horse," he goes on to say, "is especially peculiar in the character of its feet and teeth," and he directs attention to these points as shown by accompanying illustrations. "In the lower Eocene rocks we find an animal, *Phenacodus*, about the size of a fox, having five well-developed toes on each foot, and with short and but moderately corrugated teeth (Plate 46). This is one of the simplest known relatives of the hoofed mammals; and from forms something like *Phenacodus* must have been developed [he thinks] the elephant,

rhinoceros, hog, sheep, camel, and all the other hoofed mammals, including the horse and its long line of ancestors. Observe the steps in the transformation of the five-toed limb of a form like *Phenacodus* into the one-toed limb of the horse (Plate 47). Notice also the increasing complexity of the ridges on the grinding surface of the teeth of the same species from which the illustrations of foot structure are taken. We have here a very complete palæontological record of a profound change of structure, giving us the actual history of the evolution of the horse."

Now, in reading this the uninformed or uncautious mind would suppose that the actual history of our noblest animal was as certainly traceable in his fossil ancestry, as is the pedigree of "Lou Dillon," "Crescent," or some other fleet-footed champion of the "Spring races." This supposition would be powerfully enforced by examining the author's plates (from Marsh) wherein the gradual changes of foot structure and molar teeth are graphically traced from the Eocene *Orohippus*, most ancient of four-toed steeds, through Miocene *Mesohippus*, with its three-toed pedals, and onward to *Equus caballus* with his present one-toed, all-around hoof.

Now, what strikes the reflective mind is this, that if the equine genesis is so clear, and the palæontological record so very complete, how is it that different scientists, each of them cautious and competent in such matters, read that record so differently? That they do so the following table will prove: —

HUXLEY.	BRITISH MUSEUM CASE.	MIVART.	LYDEKKER.	AMERICAN MUSEUM.
Equus	Equus	Equus	Equus	Equus
Pliohippus				
Protohippus	Hipparion	Hipparion	Hipparion	Hipparion
		Protohippus	Protohippus	Hypohippus
(Miohippus		Anchitherium	Anchitherium	Merychippus
(Anchitherium	Anchitherium		(Anchilophus	(Mesohippus
Mesohippus	Protohippus	Pachynolophus	([form allied to]	([2 species]
	(Mesohippus			Epihippus
Orohippus	([2 species]		(Hyracotherium	Protorohippus
Eohippus	Hyracotherium	Phenacodus	(Systemodon	Eohippus
				An undiscovered ancestor (Hippops)

It will be observed that, whereas *Hipparion* is disallowed by Professor Huxley as not being in the direct line of descent, in all the other genealogies he appears as the immediate ancestor of *Equus*. Also that in all these tables, Old World and New World forms are used indifferently to supply progenitors for the same successor; also

that there is no agreement at all as to the earlier ancestry. It would likewise appear that even the existence of *Eohippus* himself is not beyond question, for in many museum galleries and guide-books his name always has a note of interrogation appended. The American authorities give an anticipatory sketch of the limbs of the ancestor which still remains to be discovered.

The reviewer would like to develop the wealth of suggestiveness embodied in this table, but spatial limits forbid. The reader, however, will do well to make a study of the context whence it is taken, in that compact little treasury of scientific facts, *The Old Riddle and the Newest Answer*.[1]

There, too, by the way, he will find that a great many other things that "ain't so" are said to be known, concerning equine ancestry; nor will he pass from the reading of the masterly, sober, and good-tempered critique without profit in other directions—not least as to caution in examining the facts whereon hypotheses, masquerading in the guise of "science," are said by their advocates to be constructed.

The weakness of the transformist argumentation is most apparent when it is applied to the origin of man. Because of certain similarities of structure between the human and the simian organism, the author "knows of no scientific reason for separating man from the rest of the animal kingdom as regards the process of evolution"; and straightway the conclusion is drawn that man's "whole structure shows that he has arisen by differentiation from lower vertebrates." Surely, this is a very large conclusion to get out of such tiny premises. "We do not understand," Professor Metcalf continues, "all the stages by which man's body has been thus evolved, nor do we know in detail by what steps his mental faculties have arisen from the lower condition of mind, seen in other vertebrates; yet we have apparently no reason for believing that the method of their evolution has been different in any fundamental regard from the methods by which the minds and bodies of other animals have been developed. Comparative psychology is as yet in its infancy, and we are not at all prepared to discuss the relations between the mind of man and the minds of lower animals, much less to attempt to describe the steps in the evolution of the human mind. There appears, however, no sufficient reason for believing that the development of man's mind has been anything other than natural, and in accordance with the principles that apply

[1] By John Gerard, S.J., F.L.S. Longmans. 1904.

to the development of minds of other species. So far as we can judge, man is the result of the same processes and factors that have produced the bees with their wonderful instincts, and the tiger with his superb physique" (p. 167).

It will not be necessary to comment on this line of argument. Its inconsequences will be sufficiently obvious to those who recognize the immateriality of the human mind, and the absolute impossibility of its resultance through any evolutionary process from a material organism. Professor Metcalf apparently does not recognize this essential prerogative of the human soul, or, if he does, he fails to see how it destroys his inferences in respect to man. It should be noted, however, that while his argumentation would commit him logically to materialism, he explicitly eschews atheism, professing, as he does, his belief "that all nature is controlled by an intelligent Providence, and that every phenomenon of nature is either natural or supernatural according to one's point of view" (page xx).

The author of the second work before us is widely known through his contributions to the theory of mutation. The current evolutionary theory as outlined, for instance, in the preceding work, assumes that one species originates from another by slow variations. In opposition to this conception, the theory of mutation holds that new species and varieties result from existing forms by sudden leaps. The parent-type itself remains unchanged throughout the process, and may repeatedly give birth to new forms. These may arise simultaneously, and in groups or separately, at more or less widely distant periods. A considerable mass of phenomena apparently in favor of this view has been described by Professor De Vries, in his large work *Die Mutationstheorie*.[2]

The substance of that work in part abridged and in part expanded is contained in the present goodly volume. Although delivered in the form of lectures before a summer-school audience, the work can hardly be called popular in the sense of being easy or superficial. While in matter and style sufficiently adapted for the general reader, it will be most appreciated by the serious student, who cares more for facts and strictly scientific inferences than for general speculation. Moreover, the evidence for the author's theory is deduced entirely from the actual plant world, in nature and in the garden; palæontology and animal transformations are not appealed to; the origin of man, and other strictly philosophical subjects have no place in the book. Whatever

[2] Two vols. Leipsic: Veit & Co. 1903.

may be the future of the mutation theory, it seems at least to have more actual facts in its favor than the hypothesis of slow variation. For the latter offers little outside that which man experimentally constructs by artificial selection,—a process such as we have no warrant for attributing to nature.

About half of Father Wasmann's *Modern Biology and the Evolutionary Theory*, the third work at hand, is taken up with highly interesting questions concerning cell structure and multiplication; the second half contains three well-developed chapters on the theory of descent. Having proposed the various meanings in which the latter theory is understood, the author limits it to the inquiry whether actually existing forms are derived genetically from one or more primitive types, and, if so, what have been the cause and process of derivation. The problem thus determined presupposes certain philosophical postulates, notably the existence of the Creator, in order to account for the origin of the primitive living type or types, and especially to account for the human soul, which, being immaterial, requires the creative act. The problem being restricted to the domain of the natural sciences, the two solutions proposed by different schools—that namely of distinct creations of species, and that of genetic evolution —are compared, and the *a priori* probability of the latter established.

The author then proceeds to unfold some *a posteriori* arguments for the transformation of species—derived for the most part from the particular field of investigation which Father Wasmann has cultivated with universally admitted success—namely, the ant world. In the ant nests of Northern and Middle Europe, he finds various species of beetles belonging to the genus *Dinarda*, and he adduces evidence which, he claims, indicates that in some places these species have undergone a transformation—while in other places they are still in the process of change—under the necessity of adaptation to the conditions of their environment. The evidence is too technical and complex to allow of its being presented here and now. This must be reserved for another occasion. Suffice it to say that the facts are highly interesting and instructive, and the inference therefrom is, to say the least, plausible. Indeed, the entire work contains such a wealth of original matter and just interpretation as to make it a solid and distinctly valuable accession to the literature of the evolutionary theory.

GOD AND THE INDIVIDUAL. By T. B. Strong, D.D., Dean of Christ Church, Oxford. London, New York, and Bombay: Longmans, Green, & Co. Pp. xxiii—112.

These addresses by the well known author of *Christian Ethics* are directed in the main against individualistic conceptions of Christianity. His preface forms perhaps the most interesting feature of the book, affording as it does an elaborate summary and criticism of the arguments of Professor James' (of Harvard University) *Varieties of Religious Experience*, reviewed at some length in THE ECCLESIASTICAL REVIEW of December, 1902. That work, described by so capable a writer as Mr. R. B. Haldane as "a powerful critique of pure Faith" (*The Pathway to Reality*, p. 6), marks an epoch in modern philosophical-religious thought. While, in Dean Strong's judgment, it shows that individualism (or the theory of Christianity which makes the relation between God and the soul so immediate and direct that even Sacraments and the organization of the Church as a corporate society become impediments instead of helps), is closely allied with scepticism in that the result of trusting entirely to individual conviction for the objects and certainty of faith is something purely negative; it starts with individualistic premises that lead to an individualistic conclusion. For Dr. James' viewpoint is that of a psychologist concerned only with the phenomena of religion in so far as they impinge upon the conscious activity of the individual. He confines his attention to "personal religion pure and simple," and even affirms that "the divine" to which "the feelings, acts, and experiences of individual men in their solitude bear relation" (p. 31), "shall mean for us only such a primal reality as the individual feels impelled to respond to solemnly and gravely, and neither by a curse nor a jest" (p. 38). In other words, he adopts entirely an individualistic conception of religion. Similarly, when he endeavors to find a defence for the general content of the religious sense, which he narrows down to conscious feeling and emotion, in the subliminal consciousness (that "larger background against which our conscious being stands out in relief," p. 512), through whose deliverance a wider and more complete reality is attained than the scientific intellect can reach, he really makes individualism the pivot of his argument.

Now the fallacy of this view of religion lies, according to Dr. Strong, in its assumption that religious phenomena are coëxtensive with the energizings of the individual soul. Professor James in his *obiter dictum*, on p. 7, that "Quakerism was a return to something

more like the original Gospel truth than men had ever known in England," manifests the true bent of his mind. He really identifies true Christianity with the individualization of Luther, Fox, and Martineau, —an identification which we are not surprised to find leading him to place the thought of Christ as the Son of God Incarnate on a lower level than the mystical sense of the Divine Presence, since the former is treated as a *secondary*, the latter as a *primary* religious phenomenon.

Dr. Strong's other criticisms of Professor James' position are much on the same lines as those of the review which, as above mentioned, appeared in these pages. Thus he lays stress on the unwarrantable restriction of religious phenomena to abnormal experiences, demurs deservedly at the sharp separation made between emotion and thought, seeing that both are essentially individual and that emotion cannot withdraw itself altogether from intellectual tests, and finds in the subliminal consciousness a most precarious road toward objective reality.

We have devoted some space to his exposition of the line of thought followed in *The Varieties of Religious Experience* because it gives the key to the argument of his own work. Just as the Professor regards religion exclusively from the personal point of view, so the Dean considers it under its social or corporate aspect. The purpose of the latter is to demonstrate that the full claim and meaning of Christianity is inexplicable on the slender basis of individualism, seeing that "from first to last it deals with minds, which are in relation with actual truth, in regard to the soul, and the world, and God; and which have not fully attained the limits even of their own nature, till they are united in the one Spirit-bearing Body through Christ to the Father."

It has been truly said that the distinguishing feature of the Neo-High Church school of thought, to which Dr. Strong belongs, lies in a substitution of the doctrine of the Incarnation for that of the Atonement (which received an exaggerated importance at the hands of the Evangelists) as the central dogma of Christianity. This is well illustrated by the present volume. If God took upon Himself our nature in order to restore it to union with Himself and, for that end, founded a Divine Society into which we were to be incorporated, as members of a living body, vitally united by the bands of a common sacramental grace to their great Incarnate Redeemer and Head, then, obviously, Christianity, built upon the doctrine of the Incarnation, involves something far more than a mere isolated relationship between the

individual soul and its Maker. The institution of the Church as an organization, rising from the latest baptized infant to Christ its Divine Head and the Holy Spirit its indwelling source of perpetual vigor, implies of necessity the further conception of a definite corporate life with corresponding obligations. Everyone who becomes a member of Christ, a citizen of His heavenly kingdom, has perforce to recognize that he has other ties than those affecting his personal intercourse with God, duties toward his fellow-Christians which he cannot neglect, without forfeiting his right to those spiritual privileges that are conditional on his obedience to the Society of which Christ is Head and King. The Catholic finds that he is "no isolated unit, leading a selfish life out of all connection with his fellows, but a 'member of members,' an integral part of a great society, a citizen of a kingdom whose laws he must needs obey, . . . that he lives, in a word, a *corporate* life with ramifications extending throughout the entire organism with which he is vitally bound up. He is not independent of laws and kindred responsibilities outside the walls of his own soul, for he has to merge to some extent his own personal life, with its selfish desires and self-centered aims, in the larger, fuller, and freer life into which he enters by virtue of his citizenship in the world-wide kingdom of the Catholic Church." [1]

This anti-individualistic conception of religion, and more particularly of its highest form in Christianity,[2] forms the keynote of Dean Strong's thesis. When he took part in the Round Table Conference on Confession at Fulham Palace, organized by the late Bishop of London early in 1902, he was conscious that an underlying divergence of principle was overlooked. The real question at issue between the two contending schools was, not so much whether the practice of sacramental Confession was, in its effects, beneficial or the reverse, but whether intercourse with God must be on purely individualistic lines or on those formally defined by the Church, or, in other words, whether a sinner needed no intermediary in order to obtain forgiveness for his sin, or, on the contrary, could not count on absolution

[1] *Sermons on Some Prerogatives of St. Peter*, by the Rev. W. R. Carson, p. 42.

[2] It should be observed that Professor James in his *Varieties of Religious Experiences* does not profess to deal with dogmatic and institutional religion, but only with religion under its most general aspect, irrespective of its Christian form. But, as Dr. Strong points out, from the fact that he has sought for his typical religious phenomena at the wrong end of their history, it follows that he cannot take refuge in the plea that Christianity (the home, according to him, of those very phenomena) is beyond his purview.

except after the declaration of such absolution (following upon his own confession) by an accredited minister of the Body of Christ. The former (the individualistic view) is prevalent among Anglicans generally, and it is combatted with much dialectical skill, as well as considerable spiritual force, by the Dean. He argues (1) that the theory in question does not represent the drift of the *whole* of Scripture, while admitting that certain isolated passages support it; (2) that "the individualistic view of man arose in certain quite intelligible ways in the course of the history of thought, but has no claim to exclusive predominance"; and (3) that "it contains the germs of serious intellectual error." He contents himself more with the statement of general principles than with their particular application. We look in vain for any extended reference to the *social* aspect of confession whereby the sinner witnesses practically to the injury he has inflicted by his sin upon the whole body of the faithful. "If one member suffer," says the Apostle, "all the members suffer with it;"[3] and what suffering can be compared to the suffering of sin? To repair his sin against his brother the Christian has to confess his sin both to God and man. The priest who hears his confession and absolves him is the representative of the Church no less than of Christ its unseen Head. As by his transgression he made the body suffer, so by his penitence he repairs his sin and makes the whole body rejoice.[4] Had Dr. Strong developed this line of thought, he would have considerably strengthened his argument. As it is, he overlooks it entirely (*except for an obscure passage on p. 48*), and even leaves the reader in the dark as to his own belief on the necessity of Confession. He writes: "Such a study [of the Bible as a whole] would set aside the policy both of compulsory use of [Confession], and absolute prohibition. It would maintain the serious concern of the whole Church in the life of each individual, but it would leave the responsibility for the choice of means to absolution in the hands of the individual." Nor does he appear even to grasp the Catholic idea of the Sacrament of Penance as the divinely-guaranteed way of pardon. He is at his best when he essays to prove, *e.g.*, from the parables of the Kingdom, that Christianity involves a relation between God and men "conceived not only as individuals possessing each his own spiritual history, but as *a body* held together by their membership in the one Body of Christ; or when, at a later period,

[3] 1 Cor. 12: 26.

[4] W. R. Carson, *op. cit.*, pp. 39–41, where the argument is drawn out.

he analyzes the Pauline teaching (Romans 12; I Cor. 10: 16, 17; 12; Ephesians 1 : 23; 2 : 14–18; 4 : 15, 16, etc.; Colossians 1 :16, 24; 2 : 19; 3 : 15) on the solidarity of the Christian Society evidenced by the comparison made between it and a human body.

Considerable originality is displayed, notably in the tracing of the individualistic doctrine to controversies on the subject of personality with reference to our Lord's twofold nature and to the dogma of the Trinity. In this section we are given a particularly clear summary of St. Augustine's teaching on the individual self. He "conceives of the higher side of human nature as consisting of three powers or types of action . . . *memoria*, *intelligentia*, *voluntas*. . . .[5] Self-consciousness finds perpetual realization in thought and will: thought by which the mind becomes an object to itself, and will, by which . . . it loves or hates those ideas which come before it. . . . These three powers . . . exist and operate within the unity of the self, but they are not separate from it: the unity is in a sense conditioned by their fulness and freedom of movement." St. Augustine's application of this psychological analysis of the secrets of human personality to the doctrine of the Trinity (the Word being the eternal object of the Father's eternal thought, and the Spirit the term of the natural love that exists from everlasting between Father and Son) is well known: we regret that it is here passed over in silence as "unnecessary" with reference to the subject in hand, the more so because the philosophical antecedents of Individualism (beginning with the controversy between Nominalists and Realists) are discussed at disproportionate length. The metaphysical bias of the writer's mind tends to bring about a certain obscurity in his thought which abruptness of language, not unmixed with a rough uncouthness, only accentuates. The concluding pages on the Scriptural teaching concerning the spiritual value of the material world as the channel of a Divine message, lay themselves open with peculiar force to this criticism. Yet a careful study of the substance of the work will justify the reader in thinking that the Dean has amply proved the baselessness of objections directed against (*a*) the necessity of an outward order in the Christian Church; and (*b*) the sacramental system. For his forcible exposition of the consequences of the Incarnation in opening the way for the use of material vehicles to convey spiritual gifts, every Catholic will thank him; and his commentary on the dialogue between our Lord and the woman of Samaria with a view to show

[5] *De Trinitate*, XIV, xiv, 18.

the real nature of spiritual religion as compatible with its material expression in the sacramental ordinances of a corporate organization, should be read with profit by every Protestant. In spite of its defects, more as a rule of style than of matter, the work forms a notable addition to theological literature with a philosophical ground-plan.

SUMMA THEOLOGIAE MORALIS: I. De Principiis Theologiae Moralis (editio quarta). II. De Sexto Praecepto (ed. sexta). III. De Poenis Ecclesiasticis (ed. quarta). IV. De Praeceptis Dei et Ecclesiae (ed. quarta). V. De Sacramentis (ed. quinta). Scholarum usui accommodavit H. Noldin, S.J., prof. theol. in Univers. Oenipontana. Cum approbatione Episc. Brixinensis et Superiorum Ordinis. Oeniponte: Fel. Rauch (C. Pustet). 1904.

P. Noldin's Moral Theology has been in the hands of students a sufficiently long time to have stood the test of approved practice. Its writer is professor in one of the foremost theological seminaries of Europe which has the added advantage of direct connection with a University curriculum on the one hand and the educative guardianship and wise direction of the old Jesuit tradition on the other.

These conditions lead us to anticipate a certain spirit of conservatism, not indeed of that stereotyped kind which is pledged in every enunciation of opinion "jurare in verba magistri," but without any notable departure in method of treatment and scope from the path marked out since (toward the end of the sixteenth century) casuistry became an essential part of the discipline of moral theology as taught in the schools. The earlier moralists had found less difficulty in forming a judgment upon the moral worth of an action than the generation which became indoctrinated with the vague aspirations of the "humanists" and with the licensed principles of individual authority as proposed by the "reformers" so-called. The old simple maxims "Quod videtur magis consonum rationi" and "Quod magis amicum juribus" became clouded, and the attempt to fix their respective limits amid the opposing claims of divine and human rights in the spheres of priestly ministration and penitential obedience called forth a series of fixed measures, based on principles and demonstrated by laws, to which the conscience of the individual had to adjust itself. The Jansenist warfare against such theologians as Bauny and Escobar bears witness to what extremes this necessity could lead, and the contentions of the numerous systems of moralism which group about the term "probabilism" are a sort of monumental advertisement of

the same possibility so long as men leave minds and wills in the control of their senses.

Father Noldin, whilst he holds aloof from particular controversy in this direction—which is the only phase upon which a reviewer of a scholastic text-book of moral theology could comment with the likelihood of saying anything not wholly trite—gives an unbiased exposition of the various systems. Speaking of the authority of St. Alphonsus, whose opinions in general may be adopted as *probabiles*, he points out some valuable distinctions. The fact that a judgment upon the moral value of an act is endorsed by the Saint whose works have been declared as "approved" by the Church, does not imply that every statement involved in the opinion is true. It may or it may not be; and whilst a confessor is free to follow it, he is not always obliged to do so, nor may he oblige his penitents to do so. This must be remembered in controversy where the name of St. Alphonsus is at times made responsible for statements which, though contained in his works, would no doubt be repudiated by him at the present time, if his attention were called to them. Nor does this apply merely to things and conditions which have been altered either by legislation or by custom since the writing of St. Alphonsus.

As an instance in point we may cite the question which is becoming more and more practical, especially in America and England, namely, whether Catholics may lawfully act as sponsors (*patrini*) to children baptized by a Protestant minister. Neither Sabetti nor Konings give any light on the subject, although they wrote for missionary countries in particular. St. Alphonsus, who is followed by some other authors on this subject, held that the Catholic may assist at such a baptism as true sponsor, so long as the act could not be construed as an approval of the heretical rite. And this view does not appear wholly without reason when we remember that the baptism thus administered is regarded as valid, and therefore in reality Christ's act, or the act of the Church, no matter by whom, unworthy or in error though he be, it may be administered. Furthermore, there may be a justifiable hope that the Catholic sponsor may obtain, through the influence of his or her claim as responsible guardian of the spiritual interests of the baptized child, the opportunity to instruct the same in the true faith. In the days and country of St. Alphonsus, where the Catholic surroundings and influences were so dominating, such a hope is not unreasonable. On the other hand, if the presumption were acted upon indiscriminately because it is endorsed by a reputable theologian, the line

of demarcation between true religion and religious error would soon vanish for the individual, for it would not always be possible to say how far there is in such an act a real "communicatio in sacris," and therefore an implied approval of the ritual which has the note of protest against the Catholic Church explicitly affixed to its name and doctrine. But whatever may be held as exceptionally lawful under given circumstances, it is clear that the teaching which would sanction the practice of taking an apparent responsibility contradicted by elements of fact is proscribed. For this we have a decision of the S. Office: "Absolute non licere nec per se nec per alios fungi officio patrini in baptismis quae haereticorum filiis ab haereticis ministrantur."

Similar distinctions are to be observed in other cases, such as the right of a simple priest not having special faculties, absolving a dying person when there is present a confessor who is approved. A fruitful source of erroneous decisions in the confessional is to be found in applying the valuation of what constitutes a *gravis* or *minus gravis materia peccati*, which belongs to times, places, and circumstances in which the old theologians wrote their apodictic decisions—and quite properly so —yet which have an altered value in our days and land, or because of the changed methods of communication and new ways of determining the scale of equity.

To these things and all others of a character likely to perplex the judges and advocates for right conscience, Father Noldin gives due attention. He shirks seemingly no difficulty, although he is not at all diffuse or argumentative, but clearly and succinctly states his proposition and the views which it elicits. It is this calm judicious tone, which is reproduced in the whole make-up of the three well printed volumes, that attract one to its pages. In point of accuracy of quotation, which is a very important thing in works of this class, and one which professors of this science have to lay particular stress upon, the manual is equally satisfactory. We do not understand the "corrigenda" to Vol. I, on p. 356, which refers to "page 32, line 28 et 29 delend." Incidentally we find that footnote 2 on page 241 should read 1; but in all other respects the work is a model of typography.

SHORT INSTRUCTIONS OR MEDITATIONS ON THE GOSPELS for Each Day in Lent. By the Rev. P. Baker. Edited by the Rev. Wm. T. Conklin. New York: Christian Press Association Publishing Company. 1904. Pp. 312.

The publication of a volume of good meditations—for it is the subtitle of this book which rather more accurately describes its contents—is always welcome. So long as the truths of Christianity remain with us, so long will the duties growing out of these truths remain also. But in the hurry and stress of a busy life the strict observance of religious duties is often permitted to fall into abeyance and the keen edge of spiritual sensitiveness to become dulled. Hence it is that a book of meditations, or any book with characteristics like those of the present volume, is of value, even though it may treat of subjects as old as our faith itself and in a manner of little originality. It brings vividly before all minds, particularly those which have allowed themselves to become inattentive, the obligations which the earnest Christian owes to God and his religion.

This book is a reprint under a somewhat different form of the first issue which appeared in 1834. It then consisted of two small volumes which are now combined into one. The editor has here omitted the instructions for the Sundays of Lent which he hopes soon to publish in a second volume. For each weekday during the Lenten season an instruction is given, preceded by the Gospel of that day's Mass, from which the lessons are drawn, and followed by a prayer. Each instruction and each prayer bears the impress of a devout mind. They prove the author to have been a man of solid piety. They are sober and practical and free from that emotionalism and lack of restraint in words which are often noticeable in books of a like character. To both priests and people this volume will be in many ways acceptable. The priest will find in it hints for sermons. Religious and others who make daily meditations may use it as a help in mental prayer. For, as the editor points out in his preface, with very little effort the instructions may be divided into at least two points, and the prayer which is found at the end of each instruction would serve as a spiritual bouquet which might be called to mind from time to time during the day. For the Catholic layman, the instructions will serve as a clear exposition of Catholic doctrine, founded on the teaching of Christ Himself. The fact that the instructions are drawn directly from the Gospel and in many parts are largely made up of quotations from the

inspired narratives, lends to them that sweetness and simplicity invariably found in devotional writings that hold closely to the words and spirit of the Evangelists.

THE HOUSE OF GOD, and other Addresses and Studies. By the Very Reverend Thomas J. Shahan, D.D., of the Catholic University of America. New York: The Cathedral Library Association. 1905.

To get a well printed book on Catholic subjects from a Catholic author by a Catholic firm is not so common a thing as one might suppose in these days of much publishing. In England they are ahead of us very much in some of these things. But the Cathedral Library of New York has from the beginning shown a decided appreciation of high standards by the choice and form of its publications. An attractive looking volume invites a reader and also repeated reading, and that is what a good book is intended to effect. Dr. Shahan's addresses and essays have in them elements of instruction and culture which should make them popular. His style, as his matter, is good and above all varied, so that those who are not particularly fond of the didactics and theories with which the names of University professors are apt to be associated, need have no fear of being surfeited with maxims and rules and principles. Architecture, asceticism, philology, music, education, patriotism, travel, history, and biography are represented in his group of themes, all treated in that half-poetic fashion which is always a welcome vehicle of sober thought. It is a good collection of pleasant and instructive reflections which one should like to take up for reading in a desultory way, with a view of learning something that helps to adjust the tangled views of life, of men and places and things. A book, in short, to present in the commencement hall, for the professional man's den, or sitting-room, or the garden nook.

Amoenitates Pastorales.

A young pastor whose delicate lungs did not permit him to be a very effective preacher, had noticed with some chagrin that certain members of his humble congregation were in the habit of indulging in a little nap during his comments on the Gospel. Although he had the good sense to know that he himself was furnishing the soporific, he felt it his duty to look for an antidote, and not finding it in himself he consulted an experienced colleague in the ministry to whom he explained the somnolent practice of his people, who, despite the fact that he conscientiously labored—

> And spent his Sabbath eves in sighs
> Preparing pulpit blows,
> These folks on Sundays closed their eyes
> Right under his reverend nose.

Having written these things to his clerical friend, asking him to suggest a remedy if there were one, he received the following explanatory epistle, which might be called a dissertation on "Sleeping under the Sermon" such as wrote the Reverend Doctor Oggel:

"It affords me great pleasure, my brother, that you desire my help along this particular line, for while others among my brethren have turned their attention to evolution, the higher criticism, and other vanities, I have devoted considerable thought and study to this particular phase of human nature as manifesting itself in the pew, and particularly under the sermon. And first of all, we should realize what a great boon to mankind is that of sleep. The royal Psalmist, amid all the mercies that crowned his pathway, forgot not to make mention of this: 'I laid me down and slept; I waked; for the Lord sustained me.'

"Now, you referred to the state of some of your hearers as one of somnolence, which perhaps is the correct term, that being a state intermediate between sleeping and waking. Sleeping, of course, is the general term, while the particular phases that present themselves under the sermon are dozing, or to begin sleeping; then slumbering or sleeping lightly and softly, and then napping, *i. e.*, to sleep for a time; while there have been in the history of the Christian Church cases also of sound and snoring sleepers. You must be aware that

sleeping in church is a time-honored custom, and to the preacher of to-day it is greatly encouraging to bear in mind that a Eutychus fell asleep under so gifted an expounder as St. Paul. It is a most interesting study, particularly from the standpoint of the pulpit. As to the causes, the conscientious preacher will, by way of introspection, first of all inquire: 'Is it I?' Trustee Brown's insomnious trouble was always greatly relieved by one of his pastor's soothing sermons.

"It is related of an old clergyman in a Scotch parish that shortly after he had secured a young and strong-lunged assistant, he missed at the services a former regular attendant. The Doctor calling one day, but not finding the man in, said to the wife: 'Why is John so seldom at church now?' 'Oh, indeed, Minister,' she replied with great sincerity, 'that young man ye've got roars sae loud that John canna sleep sae comfortable as he did when preachin' yersel sae peaceably.' Then, the sexton should shoulder his share for lack of proper ventilation. Particularly, however, the hearer, who gives no sign of drowsiness when attending to his business or when present at an evening party, but whose wearied eyelids soon slumber under the sermon. It is a strange phenomenon.

"But as your inquiry relates rather to the remedy, for a betterment of prevailing conditions, let me say that my investigations as well as my observation in different lands have taught me that there are many helps to ward off the drowsy state and overcome the unseemly habit. I will quote also from the Rev. B. F. Clark's excellent collection. Follow me in imagination across the Atlantic, look at this English audience, and witness the effect of the method. The preacher is John Wesley, who, seeing some hearers asleep, shouts 'Fire! Fire!' The people are alarmed, and some one cries out, 'Where, sir—where?' To which Wesley earnestly and solemnly replies, 'In hell, for those who sleep under the preaching of the Word.'

"Now there are various methods for keeping awake under the sermon. One of these, which Dutch ladies like to use, is Eau de Cologne, peppermints another, standing up a third, and then—snuff. May I invite your attention to these respectively and in the order given? The fragrant article from Cologne is in Holland taken to church by women in 'flacons' or phials of crystal, beautifully mounted in silver or gold,

applied during the sermon to the handkerchief, and then passed on through the pew ; not the handkerchief, but the 'flacon.' Peppermints are also used much and are said to be likewise helpful. I saw these used in Dortrecht, the German city in which convened the famous General Synod of 1618–19. This may be no more complimentary to the preacher's discourses than what a book-agent said to me recently, intending to convey the impression of his riveted attention : 'I listened to that sermon last Sunday till I could listen no longer.' It made me think of Tom, Sir Walter Scott's faithful servant, who said to his master one day : 'Them are fine novels of yours ; they are invaluable to me. When I come home very tired and take up one of them I'm asleep directly.'

"It was in a small German congregation that I heard a preacher, who, when he had completed his introduction and first point said : 'I have come to the second head.' A man rose, rubbed his eyes, folded his arms across his breast and appeared ready for that head. When it was finished he had overcome the drowsiness and sat down. During the elucidation of the third head, three other men stood up. The men sit by themselves, as do the women. Throughout the application they all remained awake and fared far better than the preacher who at the close of his sermon found all his people asleep. As he stopped, they all looked up and seemed greatly relieved. But the good man said : 'You have slept all through the sermon, and as this is a sermon you all ought to hear, I will begin it anew.'

"Snuff is an excellent remedy, but in recommending it one should know how, and be sure of his man, else there is danger. 'Why do you sleep so persistently under my preaching ? Why don't you use snuff ? ' 'Snuff, indeed, my dear father, why don't you put the snuff into your sermon ? ' And then there is the Scotch method. 'Jenny,' said a Scotch minister, stooping from his pulpit, 'have ye got a peen about ye ?' 'Yes, Minister,'' was her reply. 'Then stick it into Sandy Maclachlan, that sleeping fellow by your side.'

A New York lawyer tells the following story of a darky preacher in North Carolina, who prefaced the passing of the collection plate with "Salvation's free, brethren, salvation's free. It don't cost nothin'! But we have to pay the freight on it. We will now pass aroun' the hat, an' collect the freight charges.''

Literary Chat.

The Cross, published at Halifax, N. S., and now in its fifth year, will hereafter appear under a new name—*The Canadian Month*. The change augurs a somewhat broader field in prospect of cultivation, and, with the thoroughly Catholic tone and progressive spirit which have recently marked the editorial activity of the magazine, the growth of its influence is to be decidedly applauded.

This journal directs attention to an item in the London "Book Notes" which states that the programme of music announced for a recent celebration in the Cathedral at Durban indicates that the regulations of the *Motu proprio* on Church Music have not yet been promulgated in South Africa. We believe that Durban is the terminus of the railway into the interior at Natal; that is of course very far away. But as THE ECCLESIASTICAL REVIEW and THE DOLPHIN have some subscribers in Natal, the Durbanites may soon change their ways and do even better than some of our more cultured adherents to easy traditions who live farther north.

In connection with the active steps taken toward this reform of music in our church service the regulations of the Archbishop of Quebec sent to his clergy may be of use to others:

1. Gregorian Chant, the special chant of the Catholic and Roman Church, should take the first place in sacred music in the churches and form the chief part of what is sung.

2. The Introit, Gradual, Alleluia, or Tract, the Offertory and Communion are never to be omitted.

3. After the Offertory has been sung, and after the Benediction has been sung, there may be a short motet with approved words. But the priest at the altar must never be kept waiting. In no case is the liturgy to appear secondary to the music.

4. The organ is never to dominate the voices. The singing of the celebrant and sacred ministers is never to be accompanied. "The organ must be played according to the spirit of true sacred music," as the Pope's *Motu proprio* orders.

5. The antiphons at Vespers and Lauds must be sung or at least recited in the choir.

6. Women are not to sing in the choir.

7. Bands are not to play in the churches.

8. Modern Mass music, if chosen, must have no reminiscences of theatre or drawing-room; it must be church music, choral above all; and the *Kyrie*, *Gloria*, etc., must be comparatively short, and not cut up into movements.

9. The singers must practise carefully, so that the singing be seemly. In schools and seminaries more than ever the theory and practice of Gregorian music

must be studied. In such institutions it would be well to form song-schools, *scholae cantorum*, for studying and performing the Solesmes Chant and polyphonic choral music in Palestrina style.

A writer in the *Boston Transcript* recently gives a fine review of Professor Finn's article on "The Formation of Chancel Choirs" which appeared in these pages. As a brief and admirable outline of the purpose and scope of the article, which requires careful reading to be fully appreciated, we give here the résumé of the Boston writer:

"Professor Finn's paper is divided into two parts: 'The Principles Behind the Legislation,' and 'The Practical Problems Considered.' He begins by admitting that the set of decrees contained in the Encyclical "has not met a cordial reception everywhere," but speaks of "the loyalty displayed in dealing with the question, and the readiness to conform as soon as possible . . . so universally expressed." It must be remembered that the "mixed choir" of men and women is an innovation, tolerated at best, but never approved even in a missionary country, by those best informed in matters ecclesiastical, and that some priests long ago, of their own motion, formed sanctuary choirs with results as agreeable as those seen in Protestant churches adopting the same measure, and it will be seen that what these men have found practicable is everywhere possible."

Professor Finn says that commissions to draw up plans for reform have been appointed in many dioceses; that the commission of the Archdiocese of New York has published a set of regulations showing correct appreciation of the spirit of the movement; that a male chorus is now the official musical organization of the New York Cathedral, and that a choir of priests has been formed. In Philadelphia, male choirs have succeeded the mixed choruses at the Cathedral and the Gesù; Boston, already acquainted with the sanctuary choir, is adding new ones; Providence has one at the Church of the Blessed Sacrament; and so have Holy Trinity, the Jesuit church in Washington, and St. Mary's, the Paulist church in Chicago. Work of this kind always proceeds by geometrical progression; if so much has been accomplished in one year, much more may be expected in two. As for the comparative attraction of the mixed choir and the male chorus there is only one opinion among those who have heard both. "Osservatore's" grief over the possible "loss of attendance of non-Catholics attracted by the fine music" seems droll to those who have noted the drawing power exerted upon unbelievers by one boy soprano, or have compared the enthusiasm excited by the Apollo Club with that elicited by the Handel and Haydn Society.

In the second part of his article, Professor Finn quotes many Protestant authorities, both English and American, to show the proper methods of organizing a choir, and earnestly advocates thorough systematic teaching of music in Catholic schools with regular examination by the diocesan inspector, and lastly he notes that wherever a well organized, carefully trained and thoroughly equipped boy-choir has been introduced, the congregations at the musical services have become larger.

"Osservatore," deprecating the Protestant loss of a favorite form of Sunday entertainment by the banishment of women from the Catholic choir, apparently has a vision of the male half of a quartet, lonely as the pelican in the wilderness, the sparrow on the housetop, worrying through Masses with the soprano and alto solos omitted, and the choruses mere howls *de profundis*, but they should look for better things. Twenty years hence they will be flocking to the Catholic churches to escape the less devout music of their own sanctuaries. As for the tender sympathy proffered to supposed rebels against the papal decree, it may be well to ponder the words of Professor Finn: "Being Catholics we are accustomed to the use of authority; we do not argue about it . . . a decree of the Holy Father determines finally our course of action."

The Bishop of Harrisburg sends to his clergy a suggestive list of books for practical use—altogether a library of not more than twenty-five volumes, to which he adds THE ECCLESIASTICAL REVIEW. The titles of the books are grouped under the heads of—Meditation; Spiritual Reading; Canon Law and Rubrics; Theology; Apologetics; and English Literature, in which latter the Bishop includes a specimen from Dickens, Thackeray, Bulwer Lytton, and Scott. Every priest, however poor in earthly goods, may possess himself of the books mentioned in the above list; and if he read them, he will hardly confine himself to the few sources indicated. The Bishop's aim is evidently to cultivate a habit of solid and useful reading,—more solid and useful than can be obtained from the perusal of newspapers and popular magazines. There exists in the same diocese an *Academia*, that is, a society of the younger priests who have agreed each to take up a separate branch of higher studies —Church History; Archæology; Ecclesiastical Law, etc.; and to give an account at stated times of the results of their labors by the reading of essays on their respective specialties.

Rochester Seminary is to confer its first Doctorate *in cursu* upon one of its students, who, after his regular preparatory studies in classics and science and the two years required philosophy, has completed a six years' course in theology. The candidate is to have two more years of theology in Rome, with a view, we understand, of qualifying for a professorship in the Seminary. It is a régime which, if adopted more widely, will soon give us respectable courses in theology, producing not only capable thinkers, but men who are likely also to give some of that literary evidence of superior efficiency which America is sadly deficient in.

A Paulist Father, the Rev. William L. Sullivan, is infusing intellectual life into the popular sermon—popular in the sense in which Lacordaire by his preaching attracted the youth of France, who were capable of thinking, and who to convert thought into enthusiasm and systematic action needed the spur of a reflecting eloquence which appealed to them. We trust that the Lenten course preached in New York and outlined in "The Call to the Kingdom; The Law of the Kingdom; Who Shall Enter the Kingdom; The Highway to the Kingdom; The Rewards of the Kingdom," may find its way into the permanent form of a well-printed book.

Jesuit Education, by Father Schwickerath, S.J., has had a second edition since its first appearance, which we hailed last year. This fact speaks well for the growing interest amongst us in matters of education—unless the book was bought up mainly by non-Catholic educators, who at times seem to have a better appreciation of our treasures than the members of the household. We must revert to this volume, in view of the recent attitude taken by educators who plead for Christian elements in the training of our young. Our author keeps steadily in mind the modern educational problems, and it is in the light of these that he invites us to examine anew the history and principles of the educational system which culminates in the application of the "Ratio Studiorum." Although the latter underwent repeated revisions as the circumstances of educational progress required, it still serves as the principal norm of boys' training in our Jesuit and many other colleges.

The Holy Father has conferred the Order of St. Gregory upon Karl Pustet, of the old publishing firm of Ratisbon, to whose disinterested activity we owe the elevation and correction of the liturgical text-books (with their matchless illustrations) which, during the last two decades, have been the typical editions for all countries throughout the Catholic world. Chevalier Erwin Steinback represents the firm in America, which has also a house in Rome, New York, and Cincinnati.

Arrangements have been completed with the Messrs. Longmans, Green & Co., New York, London, and Bombay, to publish Father Sheehan's *Glenanaar* immediately upon its completion as a serial in THE DOLPHIN. Negotiations are in progress with the same firm for the ultimate publication of *Lex Amandi*.

The *Liber Gradualis* of the Vatican Commission for the reform of the liturgical chant will be the first of the series to appear, probably by the beginning of the year 1906. The next two volumes, the *Antiphonary* and the *Vesperal*, will not be ready before 1907.

In the meantime the Catholic authorities are to see that the training of boys and congregational singing be gradually introduced. The method by which this can be accomplished, even in small churches in the country, has already been indicated in these pages.

It is a serious wrong for editors of Catholic journals to aid in the systematic depreciation, from irresponsible sources, which undertakes to weaken the force of the Pope's legislation, by printing false reports and "sayings" of "prominent ecclesiastics in Rome,"—that the Holy Father did not mean what he said, or that the old state of things is going to be tolerated, because it is found to be impossible to carry out the *Motu proprio*, except in cathedral churches and in seminaries.

Such statements are on their face false, and originate either from the disgruntled representatives of the modern organ choir, or from ecclesiastics who are lacking the

requisite appreciation and energy to assist in the reform. The so-called "interviews" with Roman prelates or with Jesuit Fathers are either inventions of the reporters, or, if true, prove that all prelates and Jesuits are not as wise and discreet as they ought to be, if they were true to their cloth.

It may indeed be in many places and circumstances practically impossible to introduce the *Plain Chant* in all its perfect form, but the very way in which the Pontifical Commission sets about the work of procuring the means, and the ample time limit and suggestive alternatives which the *Motu proprio* allows for its ultimate and complete observance, show that the reform is to be effected gradually. In order to do so, however, it is to be taken in hand at once. We can train the boys, if only to sing hymns in unison; we can thus get the congregation to take part in the popular singing at Benediction, and by and by the taste and the means by which everyone in the church takes part in the liturgy will be developed. So was it in the Church for centuries; so is it still in many places.

That women are applauded for singing in church, if they observe the decorum of time and place and manner, is evident from a letter of congratulation which the Holy Father recently addressed to the Lady Abbess of Stanbrook in England. The nuns in her convent have for years maintained the chanting of the Gregorian music according to their Benedictine rule, and people from all parts of England have gone to listen to the edifying services rendered in the abbey chapel.

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